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BOOK FOR THE BEGINNER

IN ANGLO-SAXON

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A BOOK FOR THE BEGINNER IN ANGLO-SAXON

EARLE

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A BOOK FOR THE BEGINNER IN ANGLO-SAXON

COMPRISING

A SHORT GRAMMAR

AND

SOME SELECTIONS FROM THE GOSPELS

47967

BY

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PREFACE

THE study of Anglo-Saxon is the study of a dead language which stands in open continuity with the living English of to-day. It offers a means whereby all who own the English language by birthright may on the easiest terms win a share of those benefits which are more elaborately purchased by the study of Greek and Latin. Truly there is a fine poetic ken which is won by the study of classic languages; but much of this reveals itself spontaneously to the Englishman who will but bestow a look of natural kindness upon the antique glory of his mother tongue. Old language is a sort of poetry. Its poetic light shines out by the foil of modern phrase, and all who vernacularly know the new are qualified to taste the romance that kindles in the old. But while all English folk have a fair inviting gradient between them and the serener heights of Saxon antiquity, the classical scholar has the highest interest in a study which would tend both to increase his usefulness and also to secure to him the fuller enjoyment of the fruits of his labours.

It will hardly be denied that there is an untoward breach between our academic learning and the general intellect of the land. The education of school and college often perishes because there is no corresponding power of communication.

Except in a few favoured spots, its beneficial effects are too obscurely traceable. Might not this be somewhat mended if our more recondite studies were fringed around with a border of native culture, opening a common frontier for barter of thought with the non-graduate world? Might not some of that knowledge which now shrivels for lack of exercise find genial action to the increase of generous thought and the better husbanding of intellectual stores?

In subtle ways of its own English knowledge gives a man surer hold of his distant possessions, and it also enlivens his daily path with glimpses of fresh discovery. Hardly a place, whether in town or country, whether in sheltered nook or open plain, but, either by its name or its dialect, or else by some event custom or incident, or again by some ancient book or coin or labelled jewel or stone-cut memorial, proffers the cheering stimulant of its homely problems to him who can read writings in Saxon. Whereas he whose knowledge is all remote, stands discontinuous like an alien in his native land.

For the loyal and home-loving Englishman the old Saxon language flings open the gates of learning, and if he has higher learning doubles its value—for him the hills and valleys smile with dear associations, transforming the common field into classic ground—for him there is ready access to the national fountain of poetry, and at least one particular key to the pleasaunce of the faery land.

BEGINNERS BOOK

IN

ANGLO-SAXON.

I. ALPHABET.

In Anglo-Saxon books, as now printed, there are only two characters unfamiliar to the reader's eye. These are Þ þ and Ð ð. They both represent *th*. The former is an old Rune, and the latter is a modified D.

Sound the vowels after the continental rather than after the modern English fashion. Thus A, I, U, should be sounded, not as *Ae*, *Eye*, *You*, but rather as in *at*, *in*, *but*. Give E the sound, not of *ee*, but of *a* when we say A, B, C.

C as K. Particular questions may be raised, but this is the general rule. The name of the heaven-taught singer Cædmon, should not be pronounced like *Seedman*.

F as V. The Latin words *servicium*, *Vergilius*, *versus*, *Vitalis*, figure in Englisc as **serfise**, **Fergil**, **fers**, **Fiþele**. The use of F for PH, as in **Filip**, was imported later.

Give H a gentle guttural sound. Pronounce **niht** neither like *night* nor like *neat*, but something between this latter and the German *Nicht*. That the H was very audible may be gathered from the fact that *x* stood as

a monogram for *hs*, and it is thus that *nexí* was formed from **nehst.**

K is a substitute for C.

P is rarely initial. There is not a single strong verb beginning with P.

There is no Q. In place of *qu* they used *cw*, and *Torquatus* was rendered **Torcwatus**: but we, when our spelling became Romanised, reversed the process and turned **cwén** into *queen*, **cwæð** into *quoth*.

R is guttural and consorts with gutturals. In Greek the initial *ῥ* is aspirated; and many English words that now begin with R began in Englisc with HR, as **hræfn** *raven*, **hricg** *ridge*, **hreóh** *rough*.

X is a monogram for HS or CS. Thus **acsian** *to ask* is sometimes written **axian**. Even where a word is always written with x in Englisc, the *hs* may be found in another dialect: thus **weaxan** *to wax, grow*, is in Old High German *wahsan*.

Z is no Saxon letter. It occurs only once or twice, and then in foreign names.

II. SPELLING AND PRONUNCIATION.

In Spelling and Pronunciation there is this chief warning to be given:—Never forget that a silent **e**-final is a thing of recent development! The form *stowe* if met with in Elizabethan English, would be pronounced exactly the same as *stow*: the **-e** has absolutely no value whatever either in sound or in sense, it is a mere thing of orthography. But if in Anglo-Saxon we meet with **stowe**, it will sound and mean differently from **stow**. The latter is a monosyllable, the former is a disyllable.

The Englisc **stow** is a nominative, equivalent to the Latin *locus*; but **stow-e** is a genitive or dative, equivalent to *loci* or *loco*.

The **-a** final is an important formative: **múð** *mouth*, **múða** *river-mouth*: **gild** *guild*, **gilda** *guild-brother*.

Altogether the vowels are very influential and worthy of careful attention. The most obvious example of this is seen in the scheme of Strong Verbs. But, besides these, a slight vocalic change in the form of a word will often revolutionize the meaning. Thus **byrnan** is *to burn* as when we say *a wick burns*: but **bærnan** is *to burn* as when we say *the enemy burnt the town*. Some of these vocalic distinctions remain, as **drincan** *to drink*, **drencan** *to drench*: **feallan** *to fall*, **fyllan** *to fell*: **licgan** *to lie*, **lecgan** *to lay*: **sittan** *to sit*, **settan** *to set*: **windan** *to wind*, **wendan** *to wend*: but more are lost; as **búgan** *to bow oneself*, **bígan** *to make another bow*: **hnígan** *to stoop*, **hnégan** *to make stoop*: **lífan** *to remain*, **lǽfan** *to leave*: **sincan** *to sink* (neut.), **sencan** *to sink* (act.): **swincan** *to toil*, **swencan** *to slave-drive*: **wacan** *to wake up spontaneously*, **weccan** *to rouse another from sleep*: **þincan** *to seem*, **þencan** *to think*.

A slight consonantal variation may make one of these great sense-changes: **cwelan** *to quail*, **cwellan** *to quell*: and note what hangs on a letter in **hrím** *frost*, **rím** *number*: **wic** *habitation*, **wicg** *horse*, **wíg** *war*.

The Accent-mark (') is used to indicate a long or double vowel, and great sense-differences hinge on it. Thus: **ac** *but*, **ác** *oak*: **an** *on*, **án** *one*: **bær** *bare*, **bǽr** *bier*; **cneow** *knee*, **cneów** *knew*: **for** *for*, **fór** *fared* German fuhr: **geat** *gate*, **geát** *poured* German goß: **hwæte** *eager*, **hwǽte** *wheat*: **is** *is* German iſt, **ís** *ice* German

eiȝ: **lam** *lame*, **lám** *loam*: **man** *man*, **mán** *crime*: **ne** *not* Latin and French *ne*, **né** *nor* Latin *nec* French *ni*: **sæd** *said*, **sǽd** *seed*: **tol** *toll*, **tól** *tool*: **wende** *went* **wénde** *weened.*

III. INTERJECTIONS.

The Interjections are either (1) spontaneous and original utterances; or (2) grammatical words lapsed into mere exclamations.

1. Of the first sort are **wa** *wo*, **lá** *lo*, and their composite **walawa**, out of which have sprung the modern forms *well-a-way* and *well-a-day*. There is moreover **eála**, which may possibly have had to do with the cry *halloo*. Also **hig** or **he**, *hey, eh, ah, oh, heigh*; as, **Hig lá me** *Heu mihi!*

2. To the second sort belong **efne**, lit. *evenly*, but used as Latin *ecce*, or our familiar *only just look, look you, lo you, mark me.*

Was Seon efne	*Sihon was (lo you)*
Sum þara kyninga	*One of those kings*

Éfne we forleton ealle ðing—*Behold we forsook all things.*

Hwæt, lit. *what*, but used like 'what ho!' It is a favourite exclamation for the beginning of a poem. In the following quotation we see it coupled with **lá**, and meaning as much as *hark!* **Suwiað, hwæt lá, ne gehyre ge hú myrige lófsangas swegað on heofenum?**—*Hush, hark! hear ye not how merry hymns resound in heaven?*

Leof, lit. *dear*, was used as a term of respectful address to a superior, like 'my lord' or 'my liege,' whether in

speech or in the greeting of a letter. The following are the opening words of an epistle from a subject to the king: **Leof, ic ðe cyðe hu hit wæs ymb ðæt lond æt Funtial**—*Dear Lord, I declare to thee how it was about the land at Fonthill.* Then it slid into a vague interjectional use, as **Gea leof ic hæbbe**—*Yea marry have I.*

IV. PARTS OF SPEECH.

The Parts of Speech follow next. These will be found to have much in common with the analogous parts in English Grammar; but this correspondence is often broken in detail by the fact that many of the Saxon words are still extant in English, but occupying an altered position in the scale of the Parts of Speech.

You will often meet with a familiar English word, which yet will not be the same part of speech as the selfsame word is in English. Thus **láð** is the same word as *loth* and *loathe*, but in Saxon it is an adjective, **láð gewidru**—*foul weather*; whereas in English it is best known as a verb *to loathe*; while the adjective survives only as a relic in the antiquated phrase 'I am loth.'

The word **ceáp** is the same as the English adjective *cheap*; only then in Anglo-Saxon it is a substantive meaning *cattle*: **ge ðæs ceáfes ge ðæs cornes**, *both of the cattle and of the corn*: **mid ceápes cwilde ond monna**, *with murrain of cattle and of men.*

The substantive **wyrd** *fate* exists in the modern English only as an adjective *weird.*

In Saxon **hafoc** is a bird of prey, but this word exists in English in a sense widely removed, namely, that of

havoc, destruction. For the bird we have adopted the Danish form of the selfsame word, and we call it *hawk.*

These things make us feel the distance between Saxon and English.

V. SYMBOLIC AND PRESENTIVE.

There is a still greater change, viz. that from the Presentive to the Symbolic. *Shall* and *will* both exist (as words) in Saxon. But *there* these words meant something widely different from that which they generally mean in modern English. The Saxon **sceal** meant *is due, belongs to,* and it is only by filtration through time that *shall, should* have become symbols of Tense and Mood, while the word retains only a film of its original sense of necessity, obligation, and duty. **Ðeos bóc sceal to Wiogora Ceastre** *This book is to go to Worcester.*

The case of *will* is similar. In Saxon it signified decision and determination of the will; in modern English, though it has not utterly lost its original power and faculty, yet it is not found once in a thousand times to have any other function than that of a tense-symbol.

The words **dóm, hád,** are in Saxon presentive substantives. The first of these is now in English a significant substantive in the form of *doom,* though in a widely removed sense. But this *doom* has a very limited function; and the retreat of the Saxon **dóm** in modern English is in the termination of such words as *Christendom, kingdom, thraldom, wisdom.*

The case of **hád** is still more marked. This word has no existence as a presentive word in English. It is only

a symbolic appendage of words in the form of *hood*: as *boyhood, childhood, manhood.*

Here we see a natural change of the presentive word to a symbolic use, till it differs little from an inflection. But this is not the only source of modifying terminations. There are flectional terminations of which we cannot say that they ever were presentive words. Such is the famous termination **-ing**, which from a vague genitival or adjectival sense (much seen in Local Names) came to be used as a patronymic; thus, **Ælfred Æþelwulfing** *Alfred the son of Ethelwulf.*

VI. VERBS.

The Verbs shall be described in two great Conjugations, the Strong and the Weak, with an intermediate shadowy one which we will call Mixed, making three groups in all.

1. Of the **Strong Conjugation** three samples follow, in the verbs **faran** *to go*, **byrnan** *to burn* (ardere), **writan** *to write.*

Indicative Mood.

Pres. sing.	1.	fare *I go*	byrne *I burn*	wríte *I write*
	2.	færst	byrnst	wrítst
	3.	færð	byrnð	wrít
plur.	1, 2, 3.	farað	byrnað	wrítað
Pret. sing.	1.	fór	barn	wrát
	2.	fóre	burne	write
	3.	fór	barn	wrát
plur.	1, 2, 3.	fóron	burnon	writon

Subjunctive Mood.

Pres. sing.	fare	byrne	wríte
plur.	faren (-on)	byrnen (-on)	wríten (-on)
Pret. sing.	fóre	burne	write
plur.	fóren (-on)	burnen (-on)	writen (-on)

Imperative Mood.

Pres. sing.	far	byrn	wrít
plur.	farað & fare	byrnað & byrne	wrítað & wríte

Infinitive Mood.

Pres.	faran	byrnan	wrítan
Gerund.	faranne	byrnanne	wrítanne
Part. act.	farende	byrnende	wrítende
Part. pass.	faren	burnen	writen

To this class belong the two great symbol-verbs **wesan** *to be*, and **weorðan** *to become*, German werden.

The Verb *to be* is thus made up:

Present.

	INDICATIVE.	SUBJUNCTIVE.
Sing.	1. eom	sý
	2. eart	sý
	3. is	sý
Plur.	1, 2, 3. synd, syndon	sýn

Present and Future.

Sing.	1. beó	beó
	2. bíst	beó
	3. býð	beó
Plur.	1, 2, 3. beóð	beón

Preterite.

	INDICATIVE.	SUBJUNCTIVE.
Sing.	1. wæs	wære
	2. wære	wære
	3. wæs	wære
Plur. 1, 2, 3.	wæron	wæren

Imperative, sing. wes, *plur.* wesað, & beó, beóð.

Infinitive, wesan & beón.

Participle, pres. wesende.

The parts of this necessary verb are supplied from three different roots; and we shall often see, that the words which are most necessary and in most incessant use, are those which exhibit the strangest anomalies.

The verb **weorðan** is conjugated as follows:—

	INDICATIVE.	SUBJUNCTIVE.
Pres. sing.	1. weorðe	*Sing.* weorðe
	2. wyrst	
	3. wyrð	
plur. 1, 2, 3.	weorþað / weorðe we, &c.	*Plur.* weorðon
Pret. sing.	1. wearð	*Sing.* wurde
	2. wurde	
	3. wearð	
plur. 1, 2, 3.	wurdon	*Plur.* wurdon

Imper. sing.	weorð	*Infin. pres.* weorðan
plur.	weorþað / weorðe	*Gerund* weorðanne
		Part. Past geworden

Most of the Strong Verbs extant in Anglo-Saxon literature will be found here in their alphabetical order:

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
ale	...	ol	...	...	*grow*
bæce	bæcð	bóc	bócon	bacen	*bake*
beáte	beáteð	beót	beóton	beáten	*beat*
belge	bylgð	bealh	bulgon	bolgen	*am wroth*
beóde	bítt	beád	budon	boden	*command*
beorge	byrgð	bearh	burgon	borgen	*save*
bere	byrð	bær	bæron	boren	*bear*
berste	byrst	bærst	burston	borsten	*burst*
biddе	bitt	bæd	bædon	beden	*bid, beg*
bíde	bídeð	bád	bidon	biden	*bide*
binde	bint	band	bundon	bunden	*bind*
bíte	bít	bát	biton	biten	*bite*
bláwe	bláwð	bleów	bleówon	bláwen	*blow*
blíce	blícð	blác	blicon	blicen	*gleam*
blinne	blinð	blan	blunnon	blunnen	*cease*
blóte	blét	bleót	bleóton	blóten	*sacrifice*
brece	bricð	bræc	brǽcon	brocen	*break*
brede	brit	bræd	brudon	broden	*braid*
bregde	...	brægd	brugdon	brogden	*draw*
(a)breóðe	...	-breað	...	-broðen	*fail*
breóte	brítt	breát	...	bróten	*break*
breówe	...	...	...	browen	*brew*
brúce	brúceð	breác	brucon	brocen	*use, brook*
búge	býhð	beáh	bugon	bogen	*bow*
byrne	byrnð	barn	burnon	burnen	*burn*
ceorfe	...	cearf	curfon	corfen	*carve*
ceóse	císt	ceás	curon	coren	*choose*
ceówe	cýwð	ceáw	cuwon	gecowen	*chew*
cleófe	clýfð	cleáf	clufon	clofen	*cleave*
climbe	...	...	clumbon	clumben	*climb*
clime	...	clomm	...	...	

PRES. 1ST PERS.	3RD PRES.	PRET. SING.	PRET. PL.	PART.	
cnáwe	cnæwð	cneów	cneówon	cnáwen	*know*
cráwe	cræwð	creów	creówon	cráwen	*crow*
creópe	crýpð	creáp	...	...	*creep*
creópe	crýpð	creáp	crupon	cropen	*creep*
CUME	cymð	{cwom / com	cwómon / cómon}	cumen	*come*
CWEÐE	cwyð	cwæð	cwǽdon	gecweden	*say*
cwele	cwilð	cwæl	cwǽlon	cwolen	*die*
delfe	dylfð	dealf	dulfon	dolfen	*delve*
ge-deorfe	-dyrfð	-dærf	-durfon	-dorfen	*suffer*
drage	...	dróh	drógon	dragen	*draw*
on-dræde	-dræt	-dréd	-drédon	[-dræden]	*dread*
dreóge	drýhð	dreáh	drugon	drogen	*endure*
dreóse	...	dreás	...	droren	*fall*
drince	drincð	dranc	druncon	druncen	*drink*
ge-dúfe	-dýfð	-deáf	-dufon	-dofen	*dive*
dwíne	dwínð	dwán	dwinon	dwinen	*pine*
ete	yt	æt	æton	eten	*eat*
fare	færð	fór	fóron	faren	*go*
fealde	fylt	feóld	feóldon	gefealden	*fold*
fealle	fylð	feóll	feóllon	gefeallen	*fall*
ge-feó	-fihð	-feah	-fægon	-fegen	*rejoice*
feohte	fyht	feaht	fuhton	fohten	*fight*
finde	fint	fand	fundon	funden	*find*
fleó	fléhð	fleáh	flugon	...	*flee*
fleóge	flýhð	fleáh	flugon	flogen	*fly*
fleóte	flýt	fleát	fluton	floten	*float*
flíte	flít	flát	fliton	fliten	*contend*
flówe	fléwð	fleów	fleówun	flówen	*flow*
fó	féhð	féng	féngon	fangen	*seize*
freóse	...	freás	fruron	froren	*freeze*
frete	frit	fræt	fræton	freten	*fret*
{fríne / fregne	frinð	frán	frunon	gefrunen / gefrugnen	*ask*
	...	frægn	frugnon		

PERS. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
gale	gælð	gól	gólon	galen	*sing*
gelde	gylt	geald	guldon	golden	*pay*
gelpe	gylpð	gealp	gulpon	golpen	*boast*
geóte	gýt	geát	guton	goten	*pour*
gife	gifð	geaf	geáfon	gifen	*give*
on-ginne	-ginð	-gann	-gunnon	-gunnen	*begin*
on-gite	-git	-geat	-geáton	-giten	*understand*
glíde	glídeð	glád	glidon	gliden	*glide*
gnage	gnægð	gnóh	gnógon	gnagen	*gnaw*
gníde	gnít	gnád	gnidon	gniden	*rub*
grafe	græfð	gróf	grófon	grafen	*dig*
grinde	grint	grand	grundon	grunden	*grind*
grípe	grípð	gráp	gripon	gripen	*seize*
grówe	grówð	greów	greówun	growen	*grow*
háte	hæt	hét	héton	háten	*command*
healde	hylt	heold	heoldon	healden	*hold*
heawe	heaweð	heów	heówun	heáwen	*hew*
hebbe	hefð	hóf	hófon	hafen	*lift*
for-hele	-hilð	-hæl	-hǽlon	-holen	*conceal*
helpe	hylpð	healp	hulpon	holpen	*help*
hlade	hlæt	hlód	hlódon	hlæden	*load*
hleápe	hlypð	hleop	hleopon	gehleápen	*leap*
hleóte	hlýt	hleát	hluton	hloten	*obtain*
hlihhe	hlihð	hlóh	hlógon	. . .	*laugh*
hníge	[hníhð]	hnáh	hnigon	hnigen	*bow*
hó	[héhð]	héng	héngon	hangen	*hang*
hreóðe	. . .	. . .	. . .	hroden	*adorn*
hreóse	hríst	hreás	hruron	hroren	*fall*
hréowe	hrýwð	hreáw	hruwon	hrowen	*rue*
hríne	hrínð	hrán	hrinon	hrinen	*touch*
hweorfe	hwyrfð	hwearf	hwurfon	hworfen	*return*
leá	lýhð	lóh	lógon	. . .	*blame*
leóge	lýhð	leáh	lugon	logen	*lie*
(for)leóse	-lýst	-leás	-luron	-loren	*ruin*

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
lese	list	læs	lǽson	lesen	*gather*
licge	liȝ	læg	lǽgon	legen	*lie*
(be)lífe	[-lifȝ]	-láf	-lifon	-lifen	*remain*
limpe	limpȝ	lamp	lumpon	lumpen	*happen*
lúce	lýcȝ	leác	lucon	locen	*shut up*
lúte	lýt	leát	luton	loten	*incline*
melte	mylt	mealt	multon	molten	*melt*
mete	mit	mæt	mǽton	meten	*measure*
míge	míhȝ	máh	migon	migen	*mingle*
murne	myrnȝ	mearn	murnon	mornen	*mourn*
neóte	nýt	neát	nuton	noten	*enjoy*
(ge)nese	-nist	-næs	nǽson	-nesen	*recover*
nime	nimȝ	nam	námon	numen	*take*
reóce	rýcȝ	reác	rucon	rocen	*reek*
(a)ríse	-ríst	-rás	-rison	-risen	*arise*
rówe	réwȝ	reów	-reówun	rówen	*row*
sace	sæcȝ	sóc	sócon	sacen	*dispute*
sáwe	sǽwȝ	seów	seówun	sáwen	*sow*
scace	...	scóc	...	scacen	*shake*
scafe	scæfȝ	scóf	scófon	scafen	*shave*
sceáde	...	sceód	sceódon	gesceáden	*divide*
(ge)sceáte	-scýtt	-sceót	-sceóton	sceáten	*fall to*
scere	scyrȝ	{scær / scear}	{scǽron / scearon}	scoren	*shear*
scíne	scinȝ	scéan	scinon	scinen	*shine*
(for)scrince	-scrincȝ	-scranc	-scruncon	-scruncen	*shrink*
scúfe	scýfȝ	sceáf	scufon	scofen	*shove*
scyppe	...	{scóp / sceóp}	scópon	gesceapen	*create*
seó	sihȝ	seah	sáwon	{gesewen / gesegen}	*see*
seóðe	seódeȝ	seáȝ	sudon	soden	*seethe*
síge	síhȝ	sáh	sigon	sigen	*fall*
(be)since	-sincȝ	-sanc	-suncon	suncen	*sink*
singe	singȝ	sang	sungon	sungen	*sing*

PRES. 1ST PERS.	3RD PRES.	PRET. SING.	PRET. PL.	PART.	
sitte	sitt	sæt	sǽton	seten	*sit*
slape	slǽpð	slép	slépon	slápen	*sleep*
sléa	slýhð	slóh	slógon	{slegen / geslagen}	*strike, slay*
(a)slíde	-slíðð	-slád	-slidon	-sliden	*slide*
slífe	slífð	sláf	slifon	slifen	*split*
(to)-slípe	-slípð	-sláp	-slipon	-slipen	*dissolve*
slíte	[slit]	slát	sliton	sliten	*tear, slit*
slúpe	slýpð	sleáp	slupon	slopen	*slip*
smeóce	smýcð	sméac	smucon	smocen	*smoke*
(be)smíte	smít	[smát]	[smiton]	smiten	*defile*
spane	spænð	{spón / speón}	{spónon / speónon}	asponen	*allure*
spinne	spinð	span	spunnon	spunnen	*spin*
spiwe	spiwð	spáw	spiwon	spiwen	*spit*
spówe	. . .	speów	speówun	. . .	*succeed*
sprece	spricð	spræc	sprǽcon	gesprecen	*speak*
springe	springð	sprang	sprungon	sprungen	*spring*
spurne	spyrnð	spearn	spurnon	spornen	*spurn*
stande	stent	stód	stódon	gestanden	*stand*
stele	stylð	stæl	stǽlon	stolen	*steal*
steorfe	styrfð	stærf	sturfon	storfen	*die*
steppe	stepð	stóp	stópon	. . .	*step*
stíge	stíhð	stáh	stigon	stigen	*ascend*
stince	stincð	stanc	stuncon	stuncen	*stink*
(of)stinge	-stingð	-stang	-stungon	stungen	*sting, stab*
suce	sýcð	seác	sucon	socen	*suck*
swápe	swǽpð	sweóp	sweópon	swápen	*sweep*
swefe	swefð	swæf	swǽfon	swefen	*sleep*
swelge	swylgð	swealh	swulgon	swolgen	*swallow*
swelle	swilð	sweoll	swullon	swollen	*swell*
swelte	swylt	swealt	swulton	swolten	*die*
sweorce	swyrcð	swearc	swurcon	sworcen	*grow dark*
(be)swíce	-swícð	-swác	-swicon	-swicen	*seduce*

PRES. 1ST PERS.	3RD PERS.	PRET. SING.	PRET. PL.	PART.	
swimme	swímð	swamm	swummon	...	*swim*
swince	swincð	swanc	swuncon	swuncen	*toil*
swinde	swint	swand	swundon	swunden	*vanish*
swinge	swingð	swang	swungon	swungen	*scourge*
teó	teoð	teón	...	...	*draw*
teóge	týhð	teáh	tugon	togen	
tere	tyrð	tær	tǽron	toren	*tear*
trede	trit	træd	trǽdon	treden	*tread*
þeó	þýhð	þeáh	þugon	þogen	*thrive*
þeóte	þýt	þeát	þuton	þoten	*howl*
þersce	þyrscð	þærsc	þurscon	þorscen	*thresh*
þicgan	þigeð	...	þégun	þigen	*take*
þringe	[þringð]	þrang	þrungon	geþrungen	*throng*
þweá	þwíhð	þwóh	þwóhgon	þwegen	*wash*
þweran	...	...	...	þworen	*weld*
wace	wæcð	wóc	wócon	wacen	*wake*
wacse	...	wócs	wocson	gewæscen	*wash*
wade	wæt	wód	wódon	wæden	*wade*
wealde	wylt	weóld	weóldon	gewealden	*govern*
wealle	wylð	weoll	weollon	geweallen	*boil*
weaxe	wyxt	weóx	weóxon	weaxen	*grow*
wegan	...	wæg	wǽgon	wegen	*move*
weorðe	wyrð	wearð	wurdon	worden	*become*
weorpe	wyrpð	wearp	wurpon	worpen	*throw*
wépe	wépð	weóp	weópon	wépen	*weep*
winde	wint	wand	wundon	wunden	*wind*
winne	winð	wann	wunnon	wunnen	*strive*
(ge)wíte	-wít	-wát	-witon	-witen	*depart*
wlite	wlit	wlát	wliton	wliten	*look*
wrece	wricð	wræc	wrǽcon	wrecen	*revenge*
wreó	wrýhð	wreáh	wrugon	wrogen	*cover*
wríge	wríhð	wráh	wrigon	wrigen	*cover*
wringe	wringð	wrang	wrungon	wrungen	*wring*
yrne	yrnð	arn	urnon	urnen	*run*

This body of Strong Verbs constitutes a sort of ancient core of the mother tongue; and the student will do well to acquaint himself with them pretty thoroughly. A good plan is to read them frequently and aloud; or even to learn them by heart. If the latter course is taken, it is better to learn them in groups, than in the above miscellaneous collection. This collection, which is designed for ready reference, is not so well calculated for learning by heart. To learn them by groups is both easier and more profitable; and the grouping may be found in Mr. Sweet's *Anglo-Saxon Reader*.

The chief thing to be attended to in the Strong Verb is the formation of the Preterite by an inward vowel-change, as **fare, fór; byrne, barn; wríte, wrát.** Next to this, the most important thing to observe is the further change which in many verbs takes place in the second person singular of the Preterite, as **barn, burne; wrát, write.** In the cases where this change enters, it sets the radical vocalism not only of the second person singular itself, but also of the whole plural of that tense, of the whole subjunctive preterite, and of the past participle. This remark applies to some of the Præterito-Præsentia below.

And this transition sometimes extends itself beyond vowels. Thus the verb **ceósan** *to choose*, makes preterite **ic ceás** *I chose*, second person **þu cure** *thou chosest*, and this **-ur-** is continued in sequence, viz. **we, ge, hi curon** *we, ye, they chose*; subj. **cure, curen**; and **coren** *chosen*. The same thing happens to the verbs **dreósan** *to fall*, **freósan** *to freeze*, **hreósan** *to rush*, **leósan** *to lose*. Where the last root-consonant is **ð**, this is changed in the same parts to *d*, as may be seen above in **weorðan**; and likewise in **seóðan** *to boil*.

As the cliffs at Dunwich are eaten away by the sea, and the place is now but a fragmentary monument of ancient celebrity, so the Strong Verbs have been and are continually undereaten by the influence of modern forms. This innovation had already made some way in Saxon times. Just as in the present day the preterite of *sleep* is *slept*, while there coexists a popular Strong form *slept*, so do we find in writings of good Saxon mark, that the verb **slǽpan** pret. **slép** had already its second preterite in a Weak form **slǽpte**. Of Strong Verbs that have become Weak a list is given in my *English Philology*, § 274.

2. The **Mixed Verbs** are a meagre and motley company, embodied for mere convenience sake; a company which does not deserve the title of a natural class, as the Strong and Weak verbs most eminently do. These are but border-products, which have taken shape on the outer confines of those cardinal groups; and their only common quality is this:—That they have all of them something of the Strong and something of the Weak. Like the Strong they suffer change of the root-vowel; like the Weak they take a *d* or *t* for preterite and participle.

Such are—

PRESENT.	PRETERITE.	PARTICIPLE.	
bringe	bróhte	gebróht	*bring*
bycge	bóhte	gebóht	*buy*
cwelle	cwealde	gecweald	*kill*
réce	róhte	gerǫht	*reck*
recce	reahte	gereaht	*reckon*
séce	sóhte	gesóht	*seek*
secge	sæde	gesæd	*say*
telle	tealde	geteald	*tell*

PRESENT.	PRETERITE.	PARTICIPLE.	
wyrce	worhte	geworht	*work*
þecce	þeahte	geþeaht	*thatch*
þence	þóhte	geþóht	*think*

Here also belongs the impersonal verb (to be carefully distinguished from **þencan** *to think*) **þinc**ð *seems*, which makes preterite **þúhte**, participle **geþúht**. It is from this verb that we get 'methinks.'

What makes this group highly important, is the fact that it contains all the residue of the Auxiliaries, after **wesan** and **weorð**an, which have been already described above, under the Strong Conjugation. **Habban** *to have*, and **willan** *to will*, with its negative **nyllan** *to nill*, are so important, that they must be given at length.

Indicative.

Pres. sing.	1.	hæbbe	wille	nelle
	2.	hæfst	wilt	nelt
	3.	hæfð	wile	nele, nyle
plur.		habbað	willað	nellað, nyllað
		habbe we, &c.	wille we, &c.	nelle we, &c.
Pret. sing.	1.	hæfde	wolde	nolde
	2.	hæfdest	woldest	noldest
	3.	hæfde	wolde	nolde
plur.		hæfdon	woldon	noldon

Subjunctive.

Pres. sing.	hæbbe	wille	nelle, nylle
plur.	hæbben (-on)	willen (-on)	nellen, nyllon
Pret. sing.	hæfde	wolde	
plur.	hæfden	wolden	

Imperative.

Sing. haſa nelle þu
Plur. habbað & habbe ge

Infinitive.

Pres.	habban	willan	nyllan
Gerund.	habbenne		
Part. Pres.	hæbbende	willende	
Part. Past	gehæfd		

And twelve **Præterito-Præsentia.** They are so called, because they start from a Strong preterite, which they treat as if it were a present, and upon it they build a new preterite, after the model of Weak verbs.

PRESENT.			PRETERITE.	INFINITIVE.	
SING. 1 & 3.	2.	PLUR.			
an	unne	unnon	úðe	unnan	*grant*
can	cunne / canst	cunnon	cúðe	cunnan	*know*
þearf	þurfe / þearft	þurfon	þorfte	. . .	*need*
dear	durre	durron	dorste	. . .	*dare*
ge-man	-manst	-munon	-munde	-munan	*remember*
sceal	scealt	sculon	sceolde	. . .	*shall*
mæg	miht	magon	mihte / meahte	. . .	*may*
áh	áge	ágon	áhte	. . .	*own*
wát	wást	witon	wiste / wisse	witan	*I wot*
deáh	duge	dugon	dóhte	dugan	*be good for*
neáh	. . .	nugon	nohte	. . .	*have enough of*
mót	móst	móton	móste	. . .	*may* [must]

They who are conversant with Latin or Greek grammar, may remember some Præterito-Præsentia in those languages, as κέκτημαι *I possess*, **novi** *I know*.

3. The **Weak Verbs** form preterite and participle by external addition. There are two chief types, the one with infinitive **-ian** and the other with infinitive **-an**. Examples, **lufian** *to love*, **bærnan** *to burn*.

Indicative Mood.

Pres. sing.	1.	lufige	bærne
	2.	lufast	bærnst
	3.	lufað	bærnð
plur. 1, 2, 3.		lufiað & lufige	bærnað & bærne
Pret. sing.	1.	lufode	bærnde
	2.	lufodest	bærndest
	3.	lufode	bærnde
plur. 1, 2, 3.		lufodon (-edon)	bærndon

Subjunctive Mood.

Pres. sing.	lufie	bærne
plur.	lufien (-on)	bærnen (-on)
Pret. sing.	lufode	bærnde
plur.	lufoden	bærndon

Imperative Mood.

Sing.	lufa	bærn
Plur.	lufiað & lufige	bærnað & bærne

Infinitive Mood.

Pres.	lufian	bærnan
Gerund.	(to) lufigenne	bærnenne
Part. act.	lufigende	bærnende
Part. pass.	(ge)lufod	bærned

Instead of **-de** the formative becomes **-te** after the letters *p*, *t*, and *x*, as **dyppan** *to dip* **dypte**: **grétan** *to greet* **grétte**: **lixan** *to gleam* **lixte**: **métan** *to meet* **métte**.

A few verbs in **-ian** form the preterite in **-ede** and the participle in **-ed**, as

ferian	ferede	gefered	*carry*
herian	herede	gehered	*extol*
nerian	nerede	genered	*save*

but these are inconstant: we likewise meet with **ferode**, **nerode**, **generod**.

Caution. In looking back over the verbs, a word of caution is suggested by old and various experience. Keep an eye upon the formation of the second person singular of the preterite, and mark how diversely it is formed in the Strong and Weak verbs. Thus, **þu fóre** *thou fared'st, wentest*: **þu burne** *thou wast burning, thou wast on fire*: **þu write** *thou wrotest*: but **þu lufodest** *thou didst love*, **þu bærndest** *thou didst burn* a piece of paper. See how English has changed in the direction of Weak forms: so much so, that in translating the Strong we are compelled to use the forms of the Weak.

This contrast not rarely meets us in the build of sentences, thus: **þu þas þing wisum and gleáwum behyddest, and lytlingum awruge** *thou hiddest these things from the wise and cunning, and revealedst them to little ones.*

Concluding Remarks on the Verbs.

And yet nevertheless, after making due allowance for such a movement as that just indicated, the striking and

remarkable fact is this:—*How little our verbs have changed!* The changes which have taken place in them, have had some effect on parts and proportions of parts, but hardly any upon the verbal system as a whole. The flectional terminations are somewhat worn, thus **lufode** is reduced to *loved*; but there they still are, for the most part. The distinct form of the second person singular of the Strong preterite, and the distinct radical vocalism of that form, with the attendant consequences, as noted above in the section of Strong verbs; these subtle distinctions have disappeared, having been absorbed into the growing system of the Weak verbs. The latter had begun to encroach very early (as the Præterito-Præsentia show), and they have now drawn over many of the old Strong verbs to their side. But after all, the change is but in relative numbers; and the entire frame of the verbal system remains substantially now as it was in Saxon times.

With the Nouns it is different: there we shall see a great and decisive transition.

VII. NOUNS.

In the **Inflection** of **Nouns** we shall have to make acquaintance with a variety of forms which are now extinct: and in fact we here enter upon that part of the grammar in which the mother tongue wears her strangest aspect for the modern student.

Nouns are either (i) Substantives, (ii) Adjectives, or (iii) Adverbs: and the chief thing to be attended to in their inflection is the difference between Strong Declensions

and Weak Declensions. This distinction is the main thread to guide us in our exploration of nounal forms.

i. Declensions of Substantives.

The declensions of the Strong substantives vary with the genders, and therefore the most convenient arrangement for these will be to group them according to their genders: Masculines, Feminines, and Neuters.

Strong Declension of Masculines.

Our type-word for these shall be **smiđ** *smith.*

Sing. Nom. and Acc.	smiđ	*Plur.*	smiđas
Dat. and Inst.	smiđe		smiđum
Genitive	smiđes		smiđa

This type comprises masculines ending in a consonant or **e**: in short, almost all that do not end with *a* or *u*.

Words with inner vowel **æ** (short) change it to *a* in the cases of the plural: thus **dæg** *day*, makes D. **dæge**, G. **dæges**, but in the plural **dagas, dagum, daga.** So **mæg** *kinsman*, makes, mæge, mæges, but pl. magas, magum, maga.

Many words of this declension have an *e* final in the Nominative and Accusative singular, but differ in no other respect from the type-word. Thus, ende *end*, makes D. **ende**, G. **endes**: pl. **endas, endum, enda.**

Some of the commonest words are unconformable. Thus **sunu** *son*, makes D. and G. **suna**, pl. N. **suna**, D. **sunum**, G. **suna** and **sunena.** In the same manner **wudu** *wood*, **sidu** *custom.*

Then **brođor** (-er) *brother*, makes G. **brođor**, D. **bređer**; pl. N. **brođra** (u), D. **brođrum**, G. **brođra.**

And in the same manner two feminines, namely, **dohtor** *daughter*, **sweostor** *sister*, D. **swyster**. We must note likewise the collective plurals **gebróðra** (u) *brethren*, **gesweostra** (u), which remind us of the German Gebrüder, Geſchwiſter. The word **fæder** *father* is not often declined in the sing. (G. **fæderes** is found) but in pl. like **smið**.

The word **man** *man*, makes D. **men**, G. **mannes**: pl. N. **menn**, D. **mannum**, G. **manna**. There is a rare Acc. Sing. **mannan** or **monnan**. In like manner **fót** *foot*, pl. **fét**; **tóð** *tooth*, pl. **téð**.

Freónd *friend*, and **feónd** *enemy*, are like **smið** in the singular; but form their plurals **frýnd** and **fýnd**, **freondum**, **freonda**, &c.

Swa hwæt swa him Godes frynd on ælmessan forgeafon, þæt hé dælde forð oðrum ðearfum. *Whatsoever God's friends gave him in alms, that he dealt forth to other needy folk.*

Strong Declension of Feminines.

The examples make two groups, according as the substantive ends with a consonant or with the vowel *u* (sometimes *o*): as in the type-words, **stow** *place*, and **gifu** *gift*.

Sing.	*Nom. and Acc.*	stow	*Plur.*	stowa
	Dat. and Inst.	stowe		stowum
	Genitive	stowe		stowa
	Nom.	gifu		gifa
	Acc.	gife		
	Dat. and Inst.	gife		gifum
	Genitive	gife		gifa (-ena)

Observe, that the declension of the **gifu** type does

sometimes take **-ena** for its genitive plural, as if in imitation of the Weak declensions.

Those in **-en**, drop the *e* in the after cases; as **wylen** *female slave*, **wylne**; **wylna, wylnum.**

Here again as before some of the most familiar words have a path of their own. Such are **bóc** *book*, **bróc** *hose* (*breeches*), **burh** *fort*, **cú** *cow*, **gós** *goose*, **lús** *louse*, **mús** *mouse*, **turf** *turf*. Take two of these for a sample:—

Sing.	*N. and A.*	bóc	burh
	D. and Inst.	béc	byrig
	G.	béc	burge
Plur.	*N. and A.*	béc	byrig
	D. and Inst.	bócum	burgum
	G.	bóca	burga

Of confusion between **burh** and **byrig** be ware;—it is a common source of error.

Strong Declension of Neuter Substantives.

Here we have two sorts, those which make the plural nom. and acc. as the singular, and those which take **-u** as the sign of plural nominative and accusative. Our type-words shall be **word** *word*, and **treow** *tree*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
Nom. and Acc.	word	word	treow	treowu
Dat. and Inst.	worde	wordum	treowe	treowum
Genitive	wordes	worda	treowes	treowa

1. The first sort are mostly monosyllables ending in a double consonant, or having a long vocalism, as **leáf** *leaf*, **eár** *ear of corn*, **reáf** *garment*, **wif** *woman*, **sceáp** *sheep*, **deór** *beast*, **hors** *horse*, **þing** *thing*, **weorc** *work*, **land** *land*.

Observe, that **wif** does not yet signify 'wife' but *woman* like German Weib; with which it also coincides in gender, being neuter. **He wiste hwæt and hwylc þys wif wære** *he had known what and what manner of woman this were.* Here **þis** is a neuter form in agreement with **wif.**

2. The second sort contains neuters with *e* final in the Nom. as **rice** *kingdom*, **rices, ricu, ricum, rica**:— disyllables in **er** (**or**), **el, ol, en,** and they drop the vowel when they receive case-endings, as **wundor** *wonder*, **wundre, wundres, wundru, wundrum, wundra**:— monosyllables with short vowel and simple consonant. Thus **god** was an old neuter substantive in heathen times, and made pl. **godu**; but under Christianity it became masculine for God (pl. **godas**), and remained neuter for heathen gods. Words with **æ** before a single end-consonant, turn **æ** to **a** before the endings **-u -a -um**: as **fæt** *vat*, **fæte, fætes, fatu, fatum, fata.**

The Weak Declensions of Substantives.

These differ so little from one another, that the three genders may be taken together, and exhibited in one frame, thus:

	MASC.	FEM.	NEUT.
Nom.	-a	-e	-e
Acc.	-an	-an	-e
Dat. Instr. and Gen.	-an	-an	-an

Nom. and Acc.	-an
Dat. and Instr.	-um
Genitive.	-ena

The three type-words, Masc. **steorra** *star*; Fem. **tunge** *tongue*; Neut. **eáge** *eye*, may be conveniently declined in one table:

		MASC.	FEM.	NEUT.
Sing.	*Nom.*	steorra	tunge	eáge
	Acc.	steorran	tungan	eáge
	Dat. Instr. and Gen.	steorran	tungan	eagan
Plur.	*Nom. and Acc.*	steorran	tungan	eágan
	Dat. and Instr.	steorrum	tungum	eágum
	Genitive.	steorrena	tungena	eagena

But, while we thus present the three genders as if on equal terms, it must be noted, that the Weak forms are all masculine or feminine almost; for we can but add one or two examples to the neuter type-word, namely, **eáre** *ear*, and perhaps **cliwe** *clew*, **lunge** *lungs*.

We have seen, in this sketch of the Substantival Inflections, that all substantives are subject to one of two declensions: either they are Strong or they are Weak; some of them are declined in one way and some in the other; all are declined in one of the two ways, none in both. We now pass on to consider the Adjectives, and there we shall see a different sight.

ii. Declension of Adjectives.

The **Adjectives** are not, like the substantives, subject merely to one or other of the two schemes of variation called Strong and Weak, but each adjective is liable, according to circumstances which will be explained in the Syntax, to both sorts of inflection. Here it will be sufficient to note, as the most ordinary

instrument of the distinction, that the adjective with the definite article takes the Strong, without it the Weak formation. These different sets of forms are here exemplified in the type-word **gód** *good.*

Strong.

		MASC.	FEM.	NEUT.
Sing.	*Nom.*	gód	gód	gód
	Acc.	gódne	góde	gód
	Dat.	gódum	gódre	gódum
	Gen.	gódes	gódre	gódes
Plur.	*Nom. and Acc.*		góde	
	Dat.		gódum	
	Gen.		gódra	

Weak.

		MASC.	FEM.	NEUT.
Sing.	*Nom.*	(se) góda	(seó) góde	(ðæt) góde
	Acc.	(ðone) gódan	(ðá) godan	(ðæt) góde
	Gen.	(ðám) gódan	(ðére) gódan	(ðám) gódan
	Dat.	(ðæs) gódan	(ðére) gódan	(ðæs) gódan
Plur.	*Nom. and Acc.*		(ðá) gódan	
	Dat.		(ðám) gódum	
	Gen.		(ðéra) gódena	

Participles are declined like adjectives both definitely and indefinitely, except that in the weak gen. pl. they keep to **-ra**; thus, not **þára rihtwillendena**, which would be too draggling, but **þára rihtwillendra** *of the upright*: **þára ungelæredra** *of the unlearned.* This

seems to be matter of euphony, for it is not the part of speech that determines it, but the length of the word. We meet with þæra **Egyptiscra** *of the Egyptians*, þæra **hæðenra** *of the heathen.*

The participle is first an adjective, but it easily becomes a substantive; and according as the present participle assumes one or other of these two characters, it has a difference of declension which should be attended to. Let us compare the strong masculine of the participle **wegferende** *wayfaring* with **wegferend** *a wayfaring man.*

		PARTICIPLE.	SUBSTANTIVE.
Sing.	*Nom.*	wegferende	wegferend
	Acc.	wegferendne	wegferend
	Dat.	wegferendum	wegferende
	Gen.	wegferendes	wegferendes
Plur.	*Nom. and Acc.*	wegferende	wegferendas
	Dat.	wegferendum	wegferendum
	Gen.	wegferendra	wegferenda

He is ure friðigend and ure gescyldend *He is our patron and our protector.*

The Comparative Degree of Adjectives.

The distinction between forms Strong and Weak takes in this place a decisive and significant line of action. There is a Strong Comparative, as **heard—heardor** *hard—harder*; but this **heardor** is used only as an adverb. When the Comparative is adjectively used, whether in concord with a substantive or not, then it has only one form, and that the Weak, namely, **heardra—heardre—heardre.**

There is in this a propriety of significance which we will speak of in the Syntax. In this place we ask the reader to master the fact and make himself familiar with it, by the aid of the following illustrations:—

Singular.

Nom. *Masc.* **Se stranga . . . . gyf þonne strengra ofer hine cymð** *The strong man . . . . if then a stronger cometh upon him.*

Neut. **Þæt is cúðre líf** *That is a nobler life.*

Accus. *Masc.* **Næfre ic geférde heardran drohtnoð** *Never did I light upon harder fortune.*

Fem. **Ic hæbbe maran gewitnesse** *I have greater witness.*

Plural.

Nom. **Ge synd sélran þonne manega spearwan** *Ye are better than many sparrows.*

Þa wæron ægðer ge swiftran ge unwealtran ge eac hieran þonne þa oðru *They were both swifter and less rolling and eke higher than the others.*

The Superlative Degree.

Here the twofold system returns, and the Superlatives, like the Positives, have both the Strong and Weak declensions. In the Strong declension the termination is generally **-ost**; in the Weak the vowel is sometimes **-osta, -oste**; but oftenest thus: **-esta, -este.**

Þes is mín leófesta sunu *This is my dearest son.*

Þá hæfde he þá gyt ánne leófestne sunu *Then had he yet one most beloved son.*

Þá men þe swiftoste hors habbað *The men that have swiftest horses.*

Here as elsewhere some of the commonest and most necessary words have peculiarities of form; and the student will find it useful in reading to refer often to the lists in the section of 'Anomalous Comparison.'

iii. Formation of Adverbs.

The most frequent formative of adverbs is the flectional termination **-e** added to the stem of the adjective; thus from the adjective **swið** *vehement*, is formed the adverb **swiðe** *vehemently, exceedingly*, as **swiþe gewundod** *seriously wounded.* This became the trite and common adverb of every-day use, corresponding to our 'very,' and it may be met with ten times in a page.

A prolific source of Anglo-Saxon adverbs is the adjective form **-lic**: thus from **sóðlic** *true-like* is formed **sóðlicę** *soothly, truly.* From this source come our modern adverbs in *-ly.*

The Comparative degree is simply in **-or** as **swiðor**; the Superlative in **-ost** as **swiðost.**

The adjectives and adverbs are so closely knit into one system, that they may conveniently be tabulated together.

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Adj. Strong	swið	. . . .	swiðost
Adj. Weak	swiða, -e	swiðra, -e	swiðesta, -e
Adverb	swiðe	swiðor	swiðost

Examples:—

Positive. **And þa swiðe raþe æfter þæm** *And then very soon after that.*

Comp. **Hit wyrsode swiðor and swiðor** *It grew worse and worse.*

Superl. **Folces frið bette swiðost þara cyninga þe,** &c. *He bettered the folk's peace most effectually of the kings that* &c.

In the quotation that follows, this adverb appears in all the three degrees.

Næfde se here, Godes þonces, Angel cyn ealles for swiðe gebrocod: ac hie wæron micle swiþor gebrocede on þæm þrim gearum mid ceapes cwilde and monna: ealles swiþost mid þæm þæt manige þara selestena cynges þena þe þær on londe wæron, forð ferdon on þæm þrym gearum. *The invading host had not, thank God, distressed the English nation so very severely; but they were much more distressed during the three years with murrain of cattle and of men; worst of all by the fact that many of the best of the king's thanes that were in the land died in the course of that three years.*

There is an important adverbial formation in -an, of which it will be most convenient to treat in the next chapter at the close of the pronouns.

Anomalous Comparison.

Some of the most frequent and indispensable words have peculiar modes of comparison.

(1) Some exhibit a patchwork of divers roots, as—

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
good	'gód (wel)	betera (bet)	betst
bad	yfel	wirsa (wirs)	wirrest, wirst
great	micel, fela	mára (má)	mæst
little	lytel (lyt)	læssa (læs)	læst

The bracketted forms are adverbial.

(2) Some suffer vowel-change, as—

old	eald	yldra	yldest
easy	eáð	(eð)	eáðost
young	geóng	gingra	gingest
high	heáh (heáge)	hérra	héhst
nigh	neáh	(neár, nyr)	néhst, next
short	sceort	scyrtra	scyrtest
strong	strang	strengra (strangor)	strengest

The usual rule, whereby adverbs are the offspring of adjectives, seems reversed in the following list, where we see instances of words which are only adverbs or prepositions in the Positive, become adjectival in the higher degrees:—

ere	(ǽr)	ǽrra (æror)	ǽrest (ærost)
after	(æfter) afterweard	æftera	æftemest
else	(elles)	(ellor)	. . . . .
fore	(fore) foreweard	. . . . .	forma, fyrmesta
forth	(forð)	(furðor)	(furðum)
hind	(hindan)	(hinder)	hindema
in	(inn) inneweard	innera	innema, innemest
mid	(mid) middeweard	. . . . .	midmest
north	(norð) norðweard	(norðor)	norðmest
nether	niðeweard	niðera (niðor)	niðemest
up	ufeweard (ufan)	ufera (ufor)	yfemest
out	(út) úteweard	úterra (útor)	ýtemest

The Superlatives in -mest are cumulate forms; an

ancient Superlative in **-ma** having been treated as if it were a Positive, and then rendered subject to the later rule of comparison.

§ The Numerals.

Numerals are either Cardinal or Ordinal, and both are subject to declension. The Cardinals have a fitful and fragmentary declension; the Ordinals a steady and regular one. But the leading distinction between them is the same as that which we have found so guiding in substantives, adjectives, and adverbs. The Cardinals decline Strong, the Ordinals decline Weak. This is the general rule.

	CARDINALS.	ORDINALS.
1	án	forma, -e
2	twegen, twá	oðer
3	þrý, þreó	þrydda, -e
4	feower	feórða
5	fíf	fifta
6	six	sixta
7	seofon	seofoða
8	eahta	eahtoða
9	nigon	nigoða
10	tyn	teoða
11	endlufon	endlyfta
12	twelf	twelfta
13	þreotyne	þrytteoða
14	feowertyne	feowerteoða
20	twentig	twentigoða
30	þrittig	þrittigoða
70	hund-seofontig	hund-seofontigoða
80	hund-eahtatig	hund-eahtatigoða

	CARDINALS.	ORDINALS.
90	hund-nigontig	hund-nigontigoðа
100	hund, hundred	hund-teontigoðа
120	hund-twelftig	
1000	þusend	

Anomalies in the Cardinals.

The general rule is, as above stated, that the Cardinals follow the Strong and the Ordinals the Weak declension. But as the commonest words are often the most unconformable, so here the chief anomaly is found in that smallest numeral which is oftenest on the lips. The first Cardinal **án** has both forms of declension; the Strong when used in its numerical sense of *one*, the Weak when used in the sense of *alone*: **and he ana wæs on lande** *and he alone on the land*, et ipse solus in terra. The acc. sing masc. of the Strong form **ánne**, is oftener written **ǽnne**. For **án** is declined like an adjective, with the three genders, just as *unus* is in Latin. The same thing happens partially to the second and third cardinals.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. and A.	twégen	twá	twá (tú)	þrý	þreó	þreó
D.	twám (twǽm)			þrym		
G.	twegra (twega)			þreóra		

Like **twá** is declined M. **begen**, F. **bá**, N. **bá (bútú)** *both*.

Anomalies in the Ordinals.

For the first Ordinal, besides **forma**, there are the words **fyrresta, fyrsta, formesta, fyrmesta**, and **ǽresta**. The second Ordinal, **oðer**, declines strong, and it is the one exception to the rule that the Ordinals decline weak.

In the Adverbial expression of Numbers, the first three Numerals have a form of their own, **ǽne** *once*, **twíwa (túwa)** *twice*, **þríwa** *thrice*. The other numeral adverbs are formed by the help of **siðe**, instrumental case sing. of **sið** *journey, time*, added to Ordinals; as **þriddan siðe** *the third time*, **sume siðe** *some time, once on a time*. Or with **siðum** (**siðon**) instr. pl. added to Ordinals, as **feower siðon** *four times*. This is much as in modern English.

VIII. PRONOUNS.

The student is advised to give minute attention to the **Pronouns**. There are some distinctive features which might the more easily escape notice, because of a rough general similarity between the Saxon and the English Pronouns.

The Pronouns fall into six groups, (1) Personal, (2) Possessive, (3) Demonstrative, (4) Relative, (5) Interrogative, (6) Indefinite.

1. The **Personal Pronouns** of the First and Second Persons are without distinctions of Gender, but they have three Numbers :—

		FIRST PERSON.	SECOND PERSON.
Sing.	*Nom.*	ic *I*	þú *thou*
	Acc.	(meh, mec) mé *me*	(þec) þé *thee*
	Dat.	mé *to or for me*	þé *to or for thee*
	Gen.	mín *of mé*	þín *of thee*
Dual	*Nom.*	wit *we two*	git *ye two*
	Acc.	(uncit) unc *us two*	(incit) inc *you two*
	Dat.	unc *to or for us two*	inc *to or for you two*
	Gen.	uncer *of us two*	incer *of you two*

		FIRST PERSON.	SECOND PERSON.
Plur.	*Nom.*	wé *we*	gé *ye*
	Acc.	(úsic) ús *us*	(eówic) eów *you*
	Dat.	ús *to or for us*	eów *to or for you*
	Gen.	úre *of us*	eówer *of you*

The bracketted forms are archaic. A fine example of MEC may be seen in the legend on Alfred's Jewel AELFRED MEC HEHT GEWYRCAN, *Alfred ordered to make me.* This noble relic is in the Ashmolean Museum, and should be visited by the student who lives within reach of it. The Pronoun of the **Third Person** has three Genders in the singular :—

	Singular.			*Plural.*
	MASC.	FEM.	NEU.	FOR ALL GENDERS.
Nom.	hé *he*	heó *she*	hit *it*	hí, hie, hig, *they, them*
Acc.	hine	hí	hit	
Dat.	him	hire	him	him, heom
Gen.	his	hire	his	hira, heora

This Third Personal Pronoun was anciently a Demonstrative, and there are certain adverbs which grew out of it when it was in that stage, which adverbs retain their original demonstrative force, and will be found below, under the Demonstrative Pronouns.

2. The **Possessive Pronouns** of the First and Second Persons are based upon the Genitives of their respective Personal Pronouns, which then decline as adjectives, namely, **mín** *mine, my*; **uncer** *our* (dual), **úre** *our* (pl.); **þín** *thine, thy*, **incer** *your* (dual), **eówer** *your* (pl.). These are declined strong as adjectives. Thus **úres cynges fæder** *our king's father*: **eówre geferan** *your companions.*

There is no adjectival Possessive Pronoun of the Third person, but the simple genitives **his** *his, its*; **hire** *her*; **hira, heora** *their*; serve this purpose just as in modern English.

3. The **Demonstrative Pronouns** are *this* and *that*, just as now, only they have Genders and Cases:

	That.			*This.*		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Sing. N.	se	seo	þæt	þes	þeos	þis
A.	þone	þá	þæt	þisne	þás	þis
D.	þám	þǽre	þám	þisum	þisse	þisum
Instr.	þý	þǽre	þý	þise	þisse	þise
G.	þæs	þǽre	þæs	þisses	þisse	þisses
Plur. N. and A.		þá			þás	
D.		þám			þisum	
G.		þára			þissa, þissera	

Observe the distinct form for the case which we may call Instrumental or Ablative or Locative, for which a form distinct from the Dative is clearly displayed in the case of **þý**. It is much used in the Saxon Chronicles.

And þy ilcan geare sende Æþelwulf cyning Ælfred his sunu to Rome *And in that same year king Ethelwulf sent Alfred his son to Rome.*

In the above we see the Demonstrative use in full action. But the prevalent use of **se—seo—þæt** is in the character of a Definite Article, and it is this fact which invests this Demonstrative with its great importance in Anglo-Saxon.

Example of Genitive Singular Feminine of **þis**:—**Ælfred cyning wæs wealh stod þisse bóc** *King Alfred was the translator of this book.*

To this group belong three adverbial pronouns of locality—**þær** *there*, **þider** *thither*, **þonan** *thence*.

Three corresponding Demonstrative Adverbs spring from a stock now ranking with the Personal Pronouns, as said above: viz. **her** *here*, **hider** *hither*, **heonan** *hence*.

4. Of **Relative Pronouns** there is only one form distinct and separate from other pronouns, and that is the indeclinable **þe**: **þæt micele geteld þe Móises worhte** *The great tent which Moses made.*

I who am	ic þe eom
thou who art	þu þe eart
he who is	se þe is

not '**he þe**'—not the Personal Pronoun (as you would expect) but the Demonstrative: **sý gebletsod se þe com on Drihtnes naman** *Blessed be he that came in the Lord's name.* The Demonstrative entered so deep into the office of the Relative, that **þe** was often set aside, and the commonest way was to repeat the Demonstrative, using it first as Antecedent and next as Relative. Thus **se . . . se** *he who*, **þæt . . . þæt** *that which*. **Se man se þæt swifte hors hæfð** *The man who hath the swift horse.*

5. The **Interrogative Pronouns** are three, all of an adjectival kind, furnishing forth the three questions:—

a. *Who* and *What?*

N.	hwá	hwæt
A.	hwone	hwæt
D.	hwám	hwam
G.	hwæs	hwæs
Inst.	. . .	hwý

b. *Which of two?*

		MASC.	FEM.	NEUT.
Sing.	*N.*	hwæðer	hwæðeru	hwæðer
	A.	hwæðerne	hwæðere	hwæðer
	D.	hwæðerum	hwæðerre	hwæðerum
	G.	hwæðeres	hwæðerre	hwæðeres
Plur.	*N. A.*	hwæðere	hwæðere	hwæðeru
	D.	hwæðerum	hwæðerum	hwæðerum
	G.	hwæðerra	hwæðerra	hwæðerra

c. *What sort of?* or *Which of all?* is expressed by **hwilc (hwelc, hwylc)**, and this is declined like any strong adjective.

Of an adverbial kind, three of locality; **hwær** *where*, **hwider** *whither*, **hwonan** *whence*: one of time **hwænne** *when*: one modal **hú** *how?*

6. The **Indefinite** Pronouns are a very diversified group. It will be convenient in our description to take those first which are of substantival or adjectival habit—these two being hardly distinguishable—and to reserve the adverbs till afterwards.

Some of the Interrogatives are also Indefinites. Thus **hwæt** *somewhat, something*; as, **hwæt lytles** *some little*. And **hwylc** *one, any one*; **swa fram slæpe hwylc arise** *as if one rose from sleep.*

This **hwilc** makes with **swa** a composite Indefinite which has prepared the way for the later *whichsoever*. **Þider urnon, swa hwilc swa þonne gearo wearð** *Thither they ran, as each might get ready.*

Again, Interrogatives form Indefinites by taking the prefix **æg-** or **ge-**; as **æghwá, æghwæt, æghwilc, æghwæðer; gehwá, gehwæt, gehwilc, gehwæðer** *whoever, whatever, whichever.*

Sum answers but partially to our *some*. It is very like the Greek *τίς*, and will require various turns of rendering, *one, some, a certain* man; and often approaching very near to the Indefinite Article *an, a*:

Sum welig man wæs se hæfde sumne gerefan *A rich man there was who had a reeve.*

Yet it cannot be said that an Indefinite Article had been matured in Anglo-Saxon. **Sum . . . sum** stands for *one . . . another*; not *alius alium* but *alius . . . alius*. **Ða forgymdon hi þæt, and ferdon; sum to hys túne, sum to his mangunge** *Then neglected they that, and departed, one to his farm, another to his merchandise*—'alius in villam suum, alius verò ad negotiationem suam.'

An *one* and its negative **nán** *none*.

Wuht, wiht *thing, creature, matter*, combined with the former makes **ánwuht, áwiht, áht** *aught*; **nánwuht, náht** *naught, nought*.

Þing *thing* combines with **sum** and **nan**, and hence our modern *something, nothing*. **Ne fand þær nán þing buton ealde weallas** *He found there nothing but old walls*.

Man is symbolised to the sense of *one, any one*, like German man and French *on*. But short of this extreme pronominal use, it has a convenient sub-pronominal function, superior to gender, answering to our 'person.' This occurs repeatedly in the Will of King Alfred.

And ic wille þa menn þe þa land habbað, þa word gelæstan þe on mines fæder yrfe gewrite standað swa swa hy fyrmest magon.

And I will, that the persons who have the lands, fulfil the words that stand in my father's testament so as they soonest may.

And ic wille gif ic ænigum menn ænig feoh unleanod hæbbe þæt mine magas þæt huru geleanian.

And I will, if I have left any money unpaid to any one, that my kindred pay that of course.

And ic wille þa menn þe ic mine bóc land becweden hæbbe, þæt hi hit ne asyllan of minum cynne ofer heora dæg.

And I will, the persons to whom I have bequeathed my book-lands, that they alienate it not out of my kin after their day.

Other Indefinites of similar grammatical range are:

ægðer *either.*
ælc *each.*
ænig *any*, and its negative **nænig** *not any.*
ænlýpig *single.*
eall *all.*
feawa *few.*
fela *many*, Germ. viel.
genoh *enough.*
manig *many.*
óðer *other.*

There is a suffix variously written as **hwúgu, húgu, hwegu, hwega**, which is of the very essence of an Indefinite, and to which it is hard to assign a value, but it is something like 'at all.' It is found attached to **hwæt, hwilc**, and **ælc**, so that **hwæthwegu** means *something*, **hwylchúgu** *someone*, **ælcnehúgu dæl** *whatever part, any part at all.*

The Adverbial Indefinites.

Hwene *sometime, some-when*, as **Hwene ær we spræcon be ðam** &c. *A while 'ago we spoke of the* &c.

Huru *at least, anyhow, for certain.*

The **-húgu** above spoken of is sometimes attached to adverbs, as **húhúgu** *somewhat so, about that*: and **hwæt-**

hwegu is made adverbial by the termination **-unga, -unges**, or **-inga**, as **hwæthwegnunga** *in a manner.*

This form **-inga, -enga, -unga**, is very prolific:

ánunga, áninga, séninga *by all means, certainly.*	**irringa** *wrathfully.*
	unmyndlinga *unexpectedly.*
eallunga *altogether so.*	**neádinga** *hardly.*
eáwunga *openly.*	**rǽdinga** *suddenly.*
dearninga *clandestinely.*	**orsceattinga** *gratuitously.*
færinga *suddenly.*	**semninga** *suddenly.*
holinga *in vain.*	**unceápunga** *gratuitously.*

Here we will speak of the Adverbs in **-AN**, for many of the most familiar of them are among words commonly called and ranked as Pronouns. Among the Adverbs which have been enumerated above there are three triplets which deserve a more signal presentment:

hér *here*	**hider** *hither*	**heonan** *hence*
þær *there*	**þider** *thither*	**þonan** *thence*
hwær *where*	**hwider** *whither*	**hwonan** *whence*

The third column teaches us that the termination **-an** has the sense of *from*, like the Greek *θεν* in *ἔξωθεν from without*, *οὐράνοθεν from heaven*. Like these are **foran** *in front*, **innan** *within*, **útan** *from outside*, **æftan** *from behind*, **feorran** *from far*, **neán** *from near*, **niðan** *from below*. The points of the compass **eást, west, norð, súð**, have their Adverbs of direction **eástan, westan, norðan, suðan**. The rage of the Danes against Abp. Ælfheah is partly accounted for by the chronicler thus:— **Wæron hi eac swyðe druncene, forþam þær wæs ge broht wín súðan** *Also they were very drunk, for wine was brought there from the south.* Of these forms we shall see more when we come to the Prepositions.

IX. THE LINK-WORD GROUP.

1. The **Prepositions** consist of a small number of old and a large number of new Prepositions, the latter being often made out with the adverbial termination **-an**. In the following alphabetical list the old fundamental prepositions are distinguished by CAPITALS.

The letters attached to each indicate the cases which they usually govern.

abutan (A.) *about*
ÆFTER (D.) *after*
ǽr (D.) *ere*
ÆT (D.) at
andlang (G.) *along*
bæftan (D.) *after.*
BE (D.) *about, around.*
beforan (A. D.) *before.*
begeondan (D.) *beyond.*
beheonan (D.) *on this side of.*
behindan (D.) *behind.*
beneoðan (D.) *beneath.*
betweox (D.) *among.*
betwynan (D.) *between.*
binnan (D.) *within.*
bufan (D.) *above.*
butan (D.) *without, except.*
FOR (A. D. Inst.) *for.*
foran (D.) *in front of.*
fore (A.) *before, for.*
fram (D.) *from.*
gemang (A. D.) *among.*
geond (A.) *through.*
IN (A. D.) *in, into.*
innan (A. D.) *within, into.*
intó (D.) *in, into.*
MID (A. D.) *with.*
neah (D.) *near.*
OF (D.) *of, by.*
OFER (A. D.) *over.*
ON (A. D.) *on, in, into.*
ongean (A. D.) *against.*
oninnan (D.) *within.*
onufan (D.) *over.*
ÓÐ (A. D.) *unto, until.*
TO (D.) *to.*
tóeácan (D.) *besides.*
tó emnes (D.) *alongside, abreast of.*
tóforan (D.) *before, above.*
tógeanes (A. D.) *towards, against.*
tóweard (D.) *toward.*
ÞURH (A.) *through, by.*

under (A. D.) *under.*
uppon (A. D.) *upon.*
WIÐ (A. D. G.) *towards, by, against.*
wiðinnan (D.) *within.*
wiðutan (D.) *without.*
YMB (A.) *around, about.*
ymbútan (A.) *round about outside.*

2. The **Conjunctions** in ordinary use are as follows:—

ac *but.*
ægder ge . . . ge *both . . . and*
and *and*
butan *but, unless.*
eac *eke, also.*
eac swylce *likewise.*
for þam þe *forasmuch as.*
for þy *therefore.*
ge . . . ge *as well . . . as.*
gif *if.*
hwæðer . . . þe *whether . . . or.*
mid þy *since.*
náðer ne . . ne *neither . . nor*
oððe *or.*
same *also.*
swa . . . swa *so . . . as.*
swa same *likewise.*
swa same swa *just as well as.*
swa þeah *however.*
swylce *as if.*
to þon þæt *to the end that.*
þa *then, therefore.*
þá þá *then when.*
þæt *that.*
þeah *though.*
þeah hwæðere *nevertheless.*
uton *go to, let us.*
witodlice *but indeed, but withal.*

As to **uton**, it might with equal propriety be ranked among the Interjections.

X. SYNTAX.

The interest of Syntax is more intellectual than that curiosity which surrounds words and their modifications. The peculiarities of any given syntax are not the results of the peculiarities of the vocabulary used; there is a new and distinct character which appears in the act of

combination. The word-store of one nation is in its most necessary elements analogous to the word-store of another nation, while at the same time the meanings most urgent to be conveyed are (speaking broadly) the same in all nations. The diversity of the expedients by which this common purpose is fulfilled—this it is that constitutes the charm of syntax. The diversities of words and the diversities of syntax may spring from like causes, but in words the cause is hidden, in syntax it is partly unfolded. Words are for the most part inexplicit things. In the syntax the mind reveals its mode of action at least enough to awake sympathy in the spectator, and to kindle in him a strange peculiar admiration while he traces the unity of purpose through the diversity of mental operation.

Thus much to indicate with what thought I begin a chapter on Syntax, which must be so brief that it can only be fragmentary, but which at the same time, if a leading thought preside, need not be chaotic.

Interjections.

Among the Conjunctions is put an obscure word **uton**, also written **wuton**, and this vacillation in treatment will not have been useless if it fix the attention of the student upon a very peculiar and problematic word. It is used before the infinitive, making it into a hortatory imperative: **uton biddan God** *let us pray God!* **wutan cuman ealle** *let us all come*: **wuton cunnian** *let us look sharp*: **uton etan** *let us eat*: **uton faran** *let us set out*: **uton gangan** *let us go*: **uton þyder habban** *let us have* (them) *thither*: **uton hleotan** *let us cast lots.*

Verbs.

Tenses. The small number of tenses in the Anglo-Saxon verb must strike the eye which is familiar with the varieties of tense-forms in the Latin verb. There is no form for the Future, or for the Pluperfect, or for the Perfect—much less for an Imperfect or for a Present-exact. Moreover there is no Passive Inflection. From this poverty two consequences flow which merit attention. First, there is the make-shift use of these few, by which their power of expression was exerted to the utmost, and by which a plurality of function was laid upon single forms. Hence, an Implicit syntax, requiring vigilance in the reader. Secondly, there is the endeavour to supply by means of auxiliaries those shades of relative time which with the progress of thought or with the study of Latin came into demand. Hence an Explicit syntax, which gave the first outlines of modern English prose.

1. First then of old forms in extraordinary senses. The most conspicuous is the case of the Present Tense standing for the Future. And here the instance which claims special mention is that of **bið**, a Present of **beon** *to be*. For two reasons it claims special notice: because of its great frequency; and because the verb *to be* having another form for the Present Tense, namely **eom eart is**, this **byð** made the more progress towards establishing itself as a distinct Future, which however it never fully achieved. Examples:

Gif he slæpð, he byð hál *If he sleeps he will be well.*

Þu nast nú, ac þu wast syððan *Thou knowest not now, but thou shalt know hereafter*: tu nescis modo, scies autem postea.

Gif þu forgymeleasast to dælenne ælmessan, God þe benæmð þinra góda, and þu belifst siððan wædla *If thou neglectest to deal alms, God will deprive thee of thy goods, and thou shalt continue a poor man ever after.*

The Preterite discharges not only the function of pret. subj. as well as pret. indic. but also acts for the Pluperfect. In the two quotations following, this word will be seen in these three characters. **Hig' gebædon hyne þæt he wunode þær; and he wunode þær twegen dagas** *They prayed him that he would dwell there, and he dwelt there two days.* **He ofslog þone aldormon þe him lengest wunode** *He slew the alderman that had longest dwelt with him.*

And what is more remarkable, the active verb is made to express the passive idea. Thus, **he is to lufigenne**, lit. *he is to love*, signifies as much as *he is* (worthy) *to be loved.*

2. The more discriminative rendering of time-relations was to be effected by means of the auxiliaries *be, have, may, might, shall, should, will, would.* Of these the two first, *be* and *have*, are the only ones already established as auxiliaries: the rest are but partially symbolised, and rarely appear as pure auxiliaries. There was yet one more, **weorðan**, which has since been dropped, but which continues to hold this place in German, werden. The Present **hæbbe** with the Past Participle forms a Perfect; **ic hæbbe gesæd** *I have said.* The Preterite **hæfde** in like manner goes to form a Pluperfect, as **þá hig hæfdon hyra lof sang gesungenne** *when they had sung their hymn.*

The Present-exact and the Imperfect are obtained by the corresponding tenses of the verb *to be* with the Present

Participle of any verb: **nú þú þus glædlice to us sprecende eart** *now thou art speaking to us so cheerfully*: **he mid him spræcende wæs** *he was talking with him.*

The Passive is rendered in all tenses by help-words, viz. the Present with **is** or **byð** or **weorð**: the Imperfect with **wæs** or **wearð**: the Perfect and Pluperfect with **is . . . geworden** and **wæs . . . geworden**: the Future with **byð** or **sceal beon. Darius geseáh þæt he ofer wunnen beón wolde** *Darius saw that he would be overcome.*

But these explicit Passives often labour under all the vagueness of a recently learnt lesson: and the fashion of the structure is then most idiomatic when the passive idea is conveyed by such means as the active verb affords.

Adjectives.

The distinction between the Strong and Weak forms of the Adjective is one which, though delicate and subtle, is neither vague nor fanciful, but real and firmly defined. Which of the two forms shall be used depends entirely upon the logical relation of the Adjective to the other words of the sentence. The distinction is one of thought, and, when it has been once apprehended, the student will require no definitions. For an outward rule the following may be sufficiently near: the Weak form is used when it is preceded by a genitive, or an adjective, or a pronoun, or an article; but it would be too much to say that in all other cases the Strong form is used. The learner will gradually perceive that the Weak is in fact a Definite and the Strong an Indefinite form, and he will readily understand why in some grammars the terms Definite and

Indefinite are employed, when adjectives are spoken of, instead of Strong and Weak.

Adverbs.

The genitival termination is much used as an adverbial inflection, and it survives in modern English, in that *-s* which often closes our adverbs. Thus **norðweardes** *northwards*, **þiderweardes** *thitherwards*, **hamweardes** *homewards.*

The genitival adverbs are not necessarily the same as the genitive of the declension to which the substantive belongs. For instance, the true genitive of *niht* night, is *nihte*, but the genitival adverb is *nihtes* by night, just as in German they say Nachts, which is not the substantival genitive of Nacht.

Foron án streces dæges and nihtes *They marched at one stretch day and night.*

Ða cwæð hio ðæt hio ne mihte hyre dæles né he his *Then said she that she could not do it on her part nor he on his.*

But the feminine genitive is also used in this way. Thus **unnendre handa**, lit. of granting or consenting hand, i. e. *voluntarily* and with good will: also in like sense **unnendre heortan** *cordially*, from the heart.

Numerals.

Cardinal Numeration. In the collocation of the numeral grades, that precedency of the units, which is now to us a picturesque archaism, is in Anglo-Saxon the rule. Thus **six and fiftig** *six and fifty*: **seofon and feowertig** *seven and forty.*

But when there are hundreds in the sum, these stand

first, taking also the substantive with them; which substantive is repeated again at the close of the statement.

Hundteontig wintra and seofon and feowertig wintra *A hundred (winters) and seven and forty winters.*

And here observe, that the Cardinals are sometimes construed as substantives, and sometimes as adjectives. Speaking roughly, the higher numbers incline to be substantival and to govern genitives; the lower to be adjectival and stand in concord with their substantives. In the following example **manna** is gen. pl. and **men** is nom. or acc. **Þreo hund manna and eahtatyne men** *Three hundred (of men) and eighteen men.*

Ordinal Numeration. When, in Ordinal numeration, units are added to tens, the units retain the Cardinal form if they come first; but if they are stated after the tens, then they become subject to the Ordinal inflection. This is the more interesting to us because the distinction is still in use.

Án and twentigoðe *one and twentieth.*

Fíf and twentigoðe *five and twentieth.*

Þý twentigoðan dæge and þý feórþan Septembris *The twenty and fourth day of September.*

Pronouns Personal.

A well-marked idiom of Gothic syntax is that by which the predicate of a person is rendered by a neuter pronoun. **Ic hyt eom**, lit. 'I am it,' where we now say *It is I*, or *I am he.* So also interrogatively **Hwæt eart þu?** lit. What art thou? for 'Tu quis es?' *Who art thou?* The former of these is still in force in German Ich bin es: but in the latter case that language agrees with modern English in saying Wer bist du?

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Pronouns Reflexive.

In the First and Second Persons there is no distinct form for the Reflexive Pronoun, but the simple Personal is used reflexively: **Ic me reste** *I rest myself.* Neither is there now any Reflexive pronoun of the Third Person answering to the Latin *se, sui, sibi, suus*: *himself, herself, itself, themselves.* There once existed such a pronoun, and a trace of it survives in the poetic diction; but it had died out before the historic period of the language. The practice here is the same as in the First and Second Persons. It is simply to use **he, heo, hit,** as a Reflexive pronoun. Thus:—

Petrus stod and wyrmde hine *Peter stood and warmed himself.*

Ða ongan se Fariseisca on him smeagan *Then began the Pharisee to think within himself.*

Where antithesis or emphasis required it, or where in translation it was suggested by the original, we find **sylf** added, as **Oðre he hale gedyde, hine sylfne he ne mæg halne gedon** *He healed others, himself he cannot make whole*; seipsum non potest salvum facere.

In modern English for greater distinctness we habitually form the Reflexive pronoun by the addition of *self, selves*; but we are familiar to this day with the reflex use of *him, her, them,* as poetic and archaic:

> But than a chorle, foul him betide,
> Beside the roser gan him hide.

The Possessive pronoun is made Reflexive by the addition of **ágen** *own,* just as at present: **Ða cóm Æðelred cyning hám to his ágenre ðeode** *Then came king Æthelred home to his own people.*

The Reciprocal pronoun which we now render by such formulæ as *each other*, *one another*, is expressed in Anglo-Saxon by a repetition of the Personal pronoun: **And hí æt þære byrig hí gemetton** *And they met each other at the city.*

Pronoun Relative.

When the Relative pronoun is required to stand in an oblique Case, there is no single word in Anglo-Saxon that can fulfil the function, like our modern *whose* and *whom*. For these words were at that time only interrogatives and indefinites.

This difficulty sprang from the fact that the Relative pronoun þe was indeclinable. The remedy was to add to þe, either next to it or after intervening words, a Personal pronoun carrying the requisite Case; as **þe þurh hine** *through whom*, **þe þurh his willan** *through whose will*, **se wæs Karles sunu þe Æþelwulf West Seaxna cyning his dohtor hæfde him to cuene** *He was son of (that) Charles whose daughter Æthelwulf King of Wessex had to queen.*

The same inability showed itself in the Hebrew language: it rose from the same cause and was met in the same manner.

Pronoun Adverb.

Under this head the most important matter is the instrument of Negation. This, in its simplest form, is *ne*, preceding the verb.

Þæs ne eom ic wyrðe *I am not worthy of that.*

Ne wyrn þu hym *Deny thou him not.*

When the negation has to be strengthened, another and

secondary negative is placed after the verb, nor is there any more fastidiousness about a double negative than there is in Plato and all the best Greek writers.

ne fengon nan þing *They caught nothing.*

Nán þæra þe þar sæt ne dorste hine acsian hwæt he wære *None of those that there sate durst ask him who he was.*

Prepositions.

1. **Government.** The government of the several prepositions has been indicated above, and there is not much to add. Let us choose one for exemplification. The cases taken by **wiþ** are three; and the corresponding shades of meaning are generally manifest:

Acc. **Ða tyn leorning cnihtas gebulgon wiþ ða twegen gebróðru** *The ten disciples were angry with* [i.e. against] *the two brothers.*

Wiþ þone garsecg *By the ocean.*

Sæton wiþ þone weg *They sate by* [i.e. facing] *the way.*

And þæs on Eastron worhte Ælfred cyning, lytle werode, geweorc æt Æþelinga eigge, and of þam geweorce was winnende wiþ þone here *And the ensuing Easter wrought king Alfred with a little band a Work at Athelney, and from the Work was fighting against the* [heathen] *host.*

Sý he fáh wiþ done cyng and wiþ ealle his freond *Be he foe to the king and to all friends of his.*

Dat. **We willaþ wiþ ðam golde griþ fæstnian** *We are willing in consideration of the gold to establish peace.*

Fæder gesealde bearn wiþ weorðe *The father sold the child for a price.*

Gen. Ða he forð on þæt leoht com, þa beseah he hine under bæc wið þæs wifes *As he came forth to the light, he looked round behind towards the woman.*

Hafoc wið ðæs holtes *Hawk towards the holt.*

Þa wende he hine west wið Exanceastres *Then turned he him west towards Exeter.*

2. **Function.** More important than the government is the usage. The variation of prepositional function is very instructive, and indeed it offers one of the firmest characteristics for distinguishing the several periods of the English language.

A rudimentary scheme of Prepositions may be sketched by pairing off the contraries:

in	out
on	of
to	from
at	by

It is clear that these pairs are formed of contradictories: it being remembered that 'by' means 'somewhere round about,' and therefore not 'at.' It is further clear that there is a community of sentiment in each column which unites it within itself, and which sets it as a whole in contradiction to the other column as a whole.

And it is no more than natural that a solidarity should arise between the members of either column so that they should be able to step up or down along the vertical line and fill a neighbour's office. And as a consequence of this facility, no great inconvenience would result from the retirement partial or complete of any of these prepositions, seeing that not one of them is indispensably necessary to the action of the language.

OUT, OF, FROM, BY. And as a matter of fact út *out*

had retired so early that not a trace of it as a preposition is pointed out. To assure ourselves that it ever was so, we must look abroad; as at us in Mœso-Gothic and aus in German. A diluted representative of its form is seen in **butan**, that is, *bi-út-an*. Its prepositional function devolved upon its subaltern *of*, as may conveniently be seen in the Gospels edited by Bosworth and Waring, *John* vi. 31–33, where the Mœso-Gothic has *us himina* four times, and the Anglo-Saxon **of heofene**. Further we see in the same book that this function passed on from **of** to its subaltern **fro** or **from**, for in all the four places Wiclif has *fro* and Tyndale *from*.

Attans unsarai manna matidedun ana auþidai, swaswe ist gameliþ, Hlaif us himina gaf im du matyan.

Ure fœderas æ̆ton heofonlicne mete on wéstene, swá hit áwriten is, He sealde him etan hláf of heofone.

Oure fadris eeten manna in desert, as it is writun, He ȝaf to hem breed fro heuene for to ete.

Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

Þaruh qaþ im Iesus, Amen, Amen, qiþa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunyeinan;

Se Hǽlend cwæþ to him, Sóþ, ic secge eow, ne sealde Moyses eow hláf of heofenum, ac mín fæder eow sylþ sóþne hláf of heofenum;

Therfore Ihesu seid to hem, Treuli, treuli, I seie to ȝou, not Moyses ȝaf to ȝou very breed fro heuene, but my fadir ȝyueth to ȝou verri breed fro heuene;

Jesus sayde vnto them, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

Sa auk hlaifs Guþs ist saei atstaig us himina, yah gaf libain þizai manasedai.

Hit is Godes hláf ðe of heofone com and sylþ middan-earde líf.

Sothli it is verri breed that cometh doun fro heuene, and ȝyueth ł̈yf to the world.

For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

Of obtained great prevalence, being, among other things, the preposition of passivity, a function which it shared with **fram**, but at length took altogether to itself.

The preposition **be**, which in Anglo-Saxon signified *round about, concerning*, has come in our day to be the companion of the passive verb, having superseded **of** in that function.

In, on, to, at. In the elder Anglo-Saxon writings we find *in*, but it soon became extinct, leaving behind it only a feeble descendant **innan**. Its chief functions passed to its subaltern **on**, which became one of the very greatest prepositions in Anglo-Saxon. This preposition holds in Anglo-Saxon a place almost comparable with that of *of* in modern English. Many a place where we now use *of* was in Anglo-Saxon filled by **on**: **cyning on Engla lande** *king of England*, **biscop on Lundene** *bishop of London.*

The distinction between *on* and *to* is sensibly demonstrated in a place where we, after the original, read *a ring on his hand and shoes on his feet.* The Anglo-Saxon has **hring on his hand, and gescý to his fótum.**

But it is with *at* more especially that *to* comes into competition. In Anglo-Saxon we find *to* where now *at* is preferred, quite often enough to modify our wonder at the great prevalence of *to* in Devonshire. Such a phrase as this **wæs Hama swan gerefa to Suðtune** *Hama was herd-reeve at Sutton*, is of constant occurrence in Devonshire.*

* Not so very many years ago, schoolmasters in Devonshire were wont to tell how that Atterbury gave as a reason for unwillingness to go into Devonshire, that the natives could not pronounce *at*, and he had no fancy to be called *To-terbury!*

But æt prevailed in connection with names of places, and we find it in Anglo-Saxon both where we still use *at*, and also where in the subservience of the place to the purpose of personal description we have now substituted *of*. Besides this, æt has a very peculiar use in Anglo-Saxon, of which we have not a trace remaining. We can say 'at a time' and 'at a place,' but not 'at a person.' But as Latin says 'apud eum' so Anglo-Saxon says **æt him**. The following quotation illustrates all these three uses of æt: **Her swutelaþ on þissum gewrite þæt Edelstan bisceop gebohte æt Leofrice æt Blacewellon fif hide landes æt Intebyrga** *Here appears in this writing that bishop Ethelstan bought of Leofric of Blackwell five hides of land at Inkberrow.*

Hit gelamp þæt hire fæder aborgude xxx punda æt Godan *It happened that her father borrowed thirty pounds of Goda.*

Uses of prepositions which now are chiefly known in curious and rare expressions will sometimes be found quite ordinary in Anglo-Saxon. The use of the preposition TO in the old phrase 'with God to friend' is an instance. Thus:—

Þa ælmessan þe of reaflace beoð gesealde sind Gode swa gecwéme swilce hwá acwelle oðres mannes cild, and bringe þam fæðer þæt heafod to láce *The alms which are given from robbery are to God as acceptable as if one should kill another man's child and bring the father the head as a present.*

Conjunctions.

Distinguish **ne** *neither, nor*, the conjunction, from **ne** the particle of simple negation. The latter had a short vowel, while the former was probably **né**. In our quotations it shall be so marked for distinction sake.

Behealdaþ heofenan fuglas, forþam þe hig ne sawaþ, né hig ne ripaþ, né hig ne gadriaþ on berne *Behold heaven's fowls, for they sow not, nor do they reap, nor gather into barn.*

Ge wénaþ þæt ge nán gecyndelic gód né gesælþe on innan eów selfum næbben *Ye ween that ye have no natural good nor happiness within yourselves.*

The simple negative **ne** coalesces with some verbs, as here in **næbben** for **ne hæbben**; but this never happens to the conjunction **né**.

The most ordinary conjunction for the connection of sentence to sentence is **þæt** *that*, as in modern English. See the preceding quotation.

For clustering words or phrases the formula is **ge . . . ge**, *both . . . and, as well . . . as.* Thus **ge wiþ cyning ge wiþ ealdorman ge wiþ gerefan** *alike against king and against ealdorman and against sheriff.*

The formula of alternation is **hwæþer þe**, introducing the second member of the alternative, like Latin *an* in 'utrum . . . an.'

Eart þu þe to cumenne eart, hwæþer þe we oðres sculon onbidan? *Art thou the one that art to come, or are we to wait for another?*

Wæs Iohannes fulluht of heofene, hwæþer þe of mannum *Was John's baptism from heaven or from men?*

Sometimes **þe** alone without **hwæþer**: **Eart þu þe to cumenne eart, þe we sculon oðres onbidan?**

XI. COMPOUNDS.

Two chief means there are for the supply of new words, namely Derivation and Compound-making. We must distinguish between Derivatives and Compounds. In the Derivative the first part is principal and the second part is accessory; but in the Compound this is reversed. Thus æðeling *prince* is a Derivative; and the object of thought is in the first part æðel *inheritance, estate,* with reference to which the second part **ing** serves as a formative of the word and a definer of the expression. But **brim fugol** *sea-fowl* is a Compound; and here the second part is principal in thought, while the first part is subservient and qualifying.

There are however certain groups of Compounds (to be noticed below) in which these conditions have undergone such a revolution, that the Compounds have taken somewhat the character of Derivatives.

Among the oldest Compounds are those in which a Particle is prefixed to a substantive or adjective, as **bispel** *parable,* **biword** *proverb,* **forwyrd** *ruin,* **gescy** *pair of shoes,* **gelimp** *chance,* **ofermód** *proud,* **orsorh** *tranquil,* **ungelimp** *misfortune,* **unlust** *evil passion,* **unþeaw** *vice,* **undercyning** *under-king,* **upflor** *upper floor,* **upland** *high lying land,* **ymbehwyrft** *circumference.*

Compounds are also formed by the union of a particle with a verb; of a noun with a noun; of a noun with a verb; of adverbs, pronouns, prepositions with one another. It is by these new combinations that the functions of language are replenished with new verbs,

new substantives, new adjectives, new adverbs, new pronouns, new prepositions, new conjunctions, new interjections.

New Verbs are formed by composition with adverbs and adverbial particles: **á** German er-; **æt** *at*; **be** *about, near, by*: **ed** *again, over again* (Latin *re-*); **efen** *even*; **for** German ver- produces strong effects; **ful** *fully*; **forð** *forth*; **ge**, not always the formal prefix, but having sometimes an important effect on the sense; **mis** expressing disturbance; **of** sometimes expressing attainment of aim; **on** *on, in*; **óð** German ent-; **to** indicates division like Latin *dis-* and German zer-; **under** *under*; **wið** *against*. By composition with these particles verbs acquire new powers, sometimes transcending the sum of the parts.

a hebban *exalt*	*from*	hebban *heave*
æt berstan *break away*	„	berstan *burst*
be gán *cultivate, exercise*	„	gán *go*
be cuman *arrive*	„	cuman *come*
ed lǽcan *repeat*	„	lǽcan *play*
efen lǽcan *imitate*	„	lǽcan *play*
for gifan *concede, forgive*	„	gifan *give*
ful fremman *accomplish*	„	fremman *promote*
forð faran *depart*	„	faran *fare*
ge winnan *conquer, win*	„	winnan *fight*
mis endebyrdian *mal-officiate*	„	endebyrdian *order duly*
of ridan *capture*	„	ridan *ride*
on fón *receive*	„	fón *take*
óð fleón *escape*	„	fleón *flee*
tó cnáwan *distinguish*	„	cnáwan *know*
under standan *understand*	„	standan *stand*
wið sacan *dispute*	„	sacan *contend*

New Substantives grow out of the drawing together of two old Substantives.

æppel treó *appletree*	*from*	æppel *apple*	*and*	treó *tree*
bur þegn *chamberlain*	„	búr *chamber*	„	þegn *servant*
ciric sang *church-singing*	„	cirice *church*	„	sang *song*
dǽd bót *penance*	„	dǽd *deed*	„	bót *bettering*
disc þegn *dish-thane*	„	disc *dish*	„	þegn *thane*
earm hring *bracelet*	„	earm *arm*	„	hring *ring*
fót ádl *gout*	„	fót *foot*	„	ádl *disease*
græs hoppa *grasshopper*	„	græs *grass*	„	hoppa *hopper*
hancræd *cockcrowing*	„	hana *cock*	„	cræd *crowing*
hand geweorc *handiwork*	„	hand *hand*	„	geweorc *work*
inwit searo *machination*	„	inwit *guile*	„	searo *device*
land sæta *squatter*	„	land *land*	„	sæta *settler*
man cild *boy*	„	man *man*	„	cild *child*
mán áð *perjury*	„	mán *crime*	„	áð *oath*
nýd þearf *necessity*	„	nýd *need*	„	þearf *want*
níð hete *abhorrence*	„	níð *spite*	„	hete *hate*
rím cræft *arithmetic*	„	rím *number*	„	cræft *craft*
sand geweorp *sand-bank*	„	sand *sand*	„	geweorp *casting up*
setel gang *sun-set*	„	setel *rest*	„	gang *going*
treów wyrhta *carpenter*	„	treów *tree*	„	wyrhta *wright*
uht sang *prime* (matins)	„	uhte *dawn*	„	sang *song*
wín berige *grape*	„	wín *wine*	„	berige *berry*
yð hengist *ship*	„	yð *wave*	„	hengist *horse*

Some of this class have greatly changed their character by the throwing back of the tone on the first part and the extreme generalisation of the sense of the second part. By this transfer the relations of the two parts have been inverted, and the compounds have become very like

Derivatives. Such are **cristendóm** *Christianity*, **cildhád** *childhood*, **hlaford scipe** *lordship*, **hiwræden** *family*, **witnes** *witness*.

New Adjectives are formed thus: **fýr heard** *hardened by fire*, from **fýr** *fire* and **heard** *hard*; **lof georn** *greedy of praise*, from **lof** *praise* and **georn** *eager*; **meolc líðe** *soft as milk* from **meolc** *milk* and **líðe** *mild*.

But here again, as in the substantives, a few adjectives, from frequently standing in the second place, have come to be mere formatives, and some of them have lost their independent existence.

Such are **fæst** *fast*, **full** *full*, **leás** *devoid of*, **líc** *like*, **sum** *same*. The two latter only in compounds. Examples: **árfæst** *honorable*, **geleáfful** *faithful*, **árleás** *dishonorable*, **gástlic** *ghostly*, **wynsum** *winsome*.

New Adverbs are obtained by composition. Thus in place of the old adverb **soð**, as **soð ic secge eow** *truly I say unto you*, came the compound **soð lice**, and this pattern of the compound with **-lice** was followed by a whole troop of new adverbs, insomuch that it has become the chief adverbial model of the English language. This **-lice** *-ly*, from frequently filling this office, became at length a mere adverbial formative. Similar was the lot of the words **weard**, **riht** (**rihte**), **lang**, much used to form compound adverbs of Place, thus—**niðerweard** *netherward*, **hiderweard** *hitherward*, **hamweardes** *homewards*, wherein **weard** adds nothing to the sense, but only gives point or explicitness. So with the expressions **éástrihte** and **éástlang** *eastwardly*, and **þærrihte** *thereright*.

New Pronouns are **swilc** from **swá** and **lic**, literally *so-like*, whence our *such*: also **þæslic** *this-like*, and **hwilc** from **hwý** and **lic**, *what-like*, whence our *which*. From

nán *none* and **wiht, wuht** *whit* was formed **nanwuht, náwiht,** *nothing*, whence our *nought.*

New Prepositions and **Conjunctions** may be seen above in the lists of these parts of speech.

New Interjections are **eá lá** from **eá** and **lá**: from **wá** and **lá** was formed **wá lá wá**, which became *well-a-way, well-a-day.*

XII. PROSODY.

Although this little book was destined only to supply the most elementary guidance in the reading of Anglo-Saxon Prose, yet it will hardly seem complete without a few words upon the mechanism of the Poetry. This poetical mechanism is so simple and so ingenious, effecting so much by means so small, contrasting moreover so strongly with all our modern notions of poetical framework, that it is decidedly one of the attractions of the mother tongue, enlisting the curiosity of the student, and beguiling his path till the first difficulties are surmounted.

The chime of the verse is produced by words with like initials, and this is called Alliteration, or Letter-play. The lines are short, and run in pairs, being coupled together by the alliteration. In a typical example the first member of the couplet has the alliterative letter twice, and the second member has it once. To illustrate this and other features it will be convenient to have a specimen before us. The following is from the beautiful fragment of 'The Ruined City':—

1	hryre wong gecrong,	the crash cracked the pavement
2	gebrocen to beorgum;	broke it in barrows:

3	þær iù beorn monig	where once many a *beorn*
4	glædmod and gold-beorht	glad-hearted and gold-bright
5	gleoma ge frætwed	in gleaming array,
6	wlone and wingal	wanton and wine-hot
7	wig hyrstum scan;	in war-harness shone:
8	seah on sinc on sylfor	saw treasures of silver
9	on searo gimmas:	with settings of gems—
10	on ead on æht	and stock and store
11	on eorcan stan:	and precious stone—
12	on þas beorhtan burg	saw this bright burgh
13	bradan rices.	of broad dominion.

Let us begin, not from the top, but from the last lines. Lines 12 + 13 are a couplet, with B twice in 12 and once in 13. So of 2 + 3. In 6 + 7 the alliterative letter is W, and its distribution is the same. In 4 + 5 the letter is G; and it seems to occur four times, twice in each member. But this is not really the case, the G of *ge-*, a toneless prefix, does not count. So completely does this rule hold that the initial of such a prefix can neither bear part in the alliteration, nor prevent the letter which follows it from acting as an initial. The following from *Beowulf* illustrates this in each couplet. In the first couplet G is the alliterative letter, and it is initial in **for gyldan.** In the second couplet W is the letter, and it is initial in **ge worhte.**

Grendle for gyldan	to Grendel make good
gúð ræsa fela	grapples many—
ðára þe he ge worhte	those that he wrought
tó West Denum.	upon the West-Danes.

Returning now to our first specimen, we observe that

8 + 9 is abnormal in having the alliterative letter thrice in the first member. In 10 + 11 the alliteration is vocalic. And here observe that the vowels are all different. To our inexact and uncultivated notions about vowels they might seem hardly distinct, and little better than three E's. But they are in fact three different vowels, viz. *ea*, *æ*, and *eo*. A plainer example will be useful, to point the fact that in vocalic alliteration not identity of vowels, but diversity, was aimed at. Thus—

Eotenas and ylfe	Giants and elves
and orceas	and hobgoblins.

A more subtle feature is this:—The sense does not seek to run with the alliteration, but rather alternates with it. The lines from 2 to 13 pair off in alliterative couples: but line 1 belongs to a previous alliterative couple, so that the quotation is abrupt as regards the alliteration, but not so as regards the sense. As regards the sense we should couple the lines thus—1 + 2, 3 + 4, &c. But in regard to the alliteration they couple as follows—2 + 3, 4 + 5, &c. So the grammatical and the poetic articulations overlap one another, and produce a linked chain, not indeed running with machine-like regularity, but shewing here and there by glimpses, so that the keen observer may easily recognise the latent ideal.

SOME PASSAGES

FROM THE

ANGLO-SAXON GOSPELS.

St. Matth. v. 37–42.

Soðlice sy eower spræc, Hyt ys, hyt ys; Hyt nys, hyt nys: soðlice gyf þar mare byð, þæt byð of yfele. Ge gehyrdon þæt gecweden wæs, Eage for eage, and toð for toð: soðlice ic secge eow, Ne winne ge ongen þa ðe eow yfel doð: and gyf hwa slea þe on þin swyþre wenge, gegearwa hym þæt oðer. And þam ðe wyle on dome wið þe flitan, and niman þine tunecan, læt him to þinne wæfels. And swa hwa swa þe genyt þusend stapa, gā mid him oðre twa þusend. Syle þam ðe þe bidde, and þam þe wylle æt þē borgian, ne wyrn þu hym.

St. Matth. x. 5–13.

Ðas twelf se Hælend sende, hym bebeodende, and cweþende: Ne fare ge on þeoda weg, and ne ga ge innan Samaritana ceastre: ac gāð mā to þam sceapum þe forwurdon Israhela hiw-rædene. Se Hælend cwæþ to hys leorning-cnyhtum: Gað and bodiað, cweþende,

Dæt heofena rice genealæcþ. Hælaþ untrume, awecceaþ deade, clænsiaþ hreofle, drifaþ út deoflu: ge onfengon to gyfe, syllaþ to gyfe. Næbbe ge gold, ne seolfer, ne feoh on eowrum bigyrdlum; ne codd on wege, ne twa tunecan, ne gescý, ne gyrde: soþlice se wyrhta ys wyrþe hys metes. On swa hwylce burh oþþe ceastre swa ge in-gaþ, acsiaþ hwa sy wyrþe on þære; and wuniaþ þær oþ ge út-gan. Þonne ge in-gan soþlice on þæt hus, gretaþ hit, cweþende, Sy syb þysum huse. And gyf þæt hus witodlice wyrþe byþ, eower syb cymþ ofer hyt: gyf hyt soþlice wyrþe ne byþ, eower syb byþ to eow gecyrred.

St. Matth. xii. 1–8.

Þys sceal on Frige-dæg, on ðære eahtoþan wucan ofer Pentecosten.

Se Hælend fór on reste-dæg ofer æceras; soðlice hys leorning-cnyhtas hingrede, and hig ongunnon pluccian þa ear and etan. Soðlice ða þa sundor-halgan þæt gesawon, hi cwædon to him: Nu þine leorning-cnyhtas doð þæt him alyfed nys reste-dagum to donne. And he cwæð to hym: Ne rædde ge hwæt Dauid dyde þa hyne hingrede, and þa ðe mid hym wæron? hu he in-eode on Godes hus, and æt þa offring-hlafas, þe næron hym alyfede to etanne, ne þam þe mid hym wæron, buton þam sacerdum anum? Oþþe ne rædde gê on þære æ, þæt þa sacerdas on reste-dagum on þam temple gewemmaþ þone reste-dæg, and synd butan leahtre? Ic secge soðlice eow, Ðæt þes ys mærra þonne þæt templ. Gyf ge soðlice wiston hwæt ys, Ic wylle mild-heortnysse, and̄ na onsægdnysse, ne genyþrade ge æfre únscyldige. Soðlice mannes Sunu ys eac reste-dæges Hlaford.

St. Matth. xiii. 1–8.

On þam dæge, þam Hælende ût-gangendum of hûse, he sæt wiδ þa sæ; and mycle mænio wæron gesamnode to hym, swa þæt he eode on scip, and þær sæt; and eall seo mænio stod on þam waroþe. And he spræc to hym fela on bigspellum, cweþende: Soδlice, ut-eode se sædere hys sæd to sawenne: and þa þa he seow, sume hig feollon wiδ weg, and fuglas comon and æton þâ: soδlice sume feollon on stænihte, þær hyt næfde mycle eorþan, and hrædlice úp-sprungon, forþam þe hig næfdon þære eorþan dypan: soδlice, úp-sprungenre sunnan, hig adruwedon and forscruncon, forþam·þe hig næfdon wyrtrum: soδlice sume feollon on þornas, and þa þornas weoxon and forþrysmodon þa: sume soδlice feollon on gode eorþan, and sealdon wæstm, sum hundfealdne, sum syxtigfealdne, sum þrittigfealdne. Se þe hæbbe earan to gehyranne, gehyre.

St. Matt. xiv. 6–12.

Ða on Herodes gebyrd-dæge, tumbude þære Herodiadiscan dohter beforan hym, and hyt lîcodê Herode. Ða behet he mid aþe, hyre to syllanne swa hwæt swa heo hyne bæde. Ða cwæδ heo, fram hyre meder gemyngod: Syle me on ânum disce, Iohannes heafod, þæs Fulluhteres. Ða wæs se cyning geûnrotsud for þam aþe, and for þam þe hym sæton mid; and he asende þa, and beheafdode Iohannem on þam cwerterne. And man brohte þa hys heafod on ânum disce, and sealde þam mædene; and þæt mæden hyre meder. And þa genealæhton hys leorning-cnyhtas, and namon hys lichaman, and bebyrgdon hyne, and comon and cyddon hyt þam Hælende.

St. Matt. xvi. 1–12.

Þys sceal on Wodnes-dæg, on ðære eahtoðan wucan ofer Pentecosten.

And þa genealæhton hym to Farisei and Saducei, and hyne costedon, and bædon þæt he hym sum tacen of heofene ætywde. Ða andswarode he hym, and cwæð: On æfen ge cweþað, To-morgen hyt byð smylte weder, þes heofen ys reâd. And on morgen ge cweþað, To-dæg hyt byð hreoh weder, þeos lyft scinð únwederlice. Nu cunne ge to-cnawan heofenes hiw; witodlice ge ne magon witan þæra tîda tacnu? Seo yfele cneorys and unrihthæmende tacen secð, and hyre ne byð geseald, buton Ionas tacen þæs witegan. And hym forlætenum, he ferde. And þa hys leorning-cnyhtas cômon ofer þone muþan, hig forgeaton þæt hig hlafas namon: and þa sæde he: Gymað and warniað fram beorman Fariseorum and Saduceorum. Ða þohton hig betweox hym, and cwædon: Namon we hlafas mid us? Ða se Hælend wiste heora geþancas, he cwæð to hym: Hwæt þence ge betweox eow, lytles geleafan, þæt ge hlafas nabbað? Ne understande ge gyt, ne gê ne geþencað þæra fif hlafa, and fif þusend manna, and hu fela wilegena ge namon? ne þæra seofon hlafa, and feower þusend manna, and hu fela wilegena ge namon? Hwi ne ongyte ge gyt þæt ic ne sæde be hlafe, Warniað fram þam beorman Fariseorum and Saduceorum? Ða ongeaton hig þæt he ne sæde, Warniað fram hlafa beorman, ac fram lare Fariseorum and Saduceorum.

St. Matt. xviii. 23–35.

Ðys sceal on ðære xxiii. wucan ofer Pentecosten.

Forþam is heofena rîce ânlic þam cyninge þe hys þeowas geradegode. And þa he þæt gerâd sette, hym wæs ân broht se hym sceolde tyn þusend punda. And þa he næfde hwanon he hyt agulde, hyne het hys hlaford gesyllan, and hys wîf and hys cild, and eall þæt he ahte. Ða astrehte se þeow hyne, and cwæð: Hlaford, hafa geþyld on me, and ic hyt þe eall agylde. Ða gemiltsode se hlaford hym, and forgeaf hym þone gylt. Ða se þeowa ût-eode, hê gemêtte hys efen-þeowan se hym sceolde ân hund penega: and he nam hyne þa, and forþrysmode hyne, and cwæð: Agif þæt þu me scealt. And þa astrehte hys efen-þeowa hyne, and bæd hyne, and þus cwæð: Geþyldega, and ic hyt þe eall agife. He þa nolde; ac ferde and weârp hyne on cweartern, oðþæt he hym eall agêfe. Ða gesawon hys efen-þeowas þæt, þa wurdon hig swyðe geûnrotsode, and comon and sædon heora hlaforde ealle þa dæde. Ða clypode his hlaford hyne, and cwæð to him, Eala þu lyþra þeowa! ealne þinne gylt ic þe forgeaf, forþam þe ðu me bæde: hu ne gebyrede þê gemiltsian þinum efen-þeowan, swa swa ic þe gemiltsode? Ða wæs se hlaford yrre, and sealde hyne þam wîtnerum, oðþæt he eall agulde. Swa deð min se heofenlica Fæder, gyf gê of eowrum heortum eowrum broþrum ne forgyfað.

St. Matt. xx. 1–16.

Soðlice heofena rice ys gelic þam hyredes ealdre, þe on ærne-mergen ût-eode âhyrian wyrhtan on hys wîn-

geard. Gewordenre gecwydrædene þam wyrhtum, he sealde ælcon ænne penig wiδ hys dæges weorce: he asende hig on hys wîn-geard. And þa he ût-eode ymbe undern-tide, he geseah oþre on stræte idele standan; þa cwæδ he: Gâ gê on minne wîn-geard, and ic sylle eow þæt riht byδ: and hig þa ferdon. Eft he ût-eode ymbe þa sixtan and nigoþan tide, and dyde þam swâ gelîce. Đa ymbe þa endlyftan tide he ût-eode, and funde oþre standende, and þa sæde he: Hwi stande ge her ealne dæg idele? Đa cwædon hig: Forþam þe ûs nan man ne hyrede. Đa cwæδ he: And gâ gê on minne wîn-geard. Soδlice þa hyt wæs æfen geworden, þa sæde se wîn-geardes hlaford his gerêfan: Clypa þa wyrhtan, and agyf hym heora mede: agyn fram þam ytemestan oδ δone fyrmestan. Eornestlice þa þe gecomon þe ymbe þa endlyftan tîde comon, þa onfengon hig ælc his pening. And þa þe þær ærest comon wendon þæt hig sceoldon mare onfôn; þa onfengon hig syndrige penegas. Đa ongunnon hig murcnian ongên þone hyredes ealdor, and þus cwædon: Đas ytemestan worhton âne tide, and þu dydest hig gelice us, þe bæron byrþena on þyses dæges hætan. Đa cwæδ he andswariende heora anum: Eala þu freond, ne dô ic þe nænne teonan: hû ne come þu to me to wyrcanne wiδ anum peningė? nim þæt þîn ys and ga: ic wylle þysum ytemestum syllan eall swa mycel swa þe. Oδδe ne mot ic dôn þæt ic wylle? hwæþer þe þin eage mânful ys, forþam þe ic gôd eom? Swa beoδ þa fyrmestan ytemeste, and þa ytemestan fyrmeste: soδlice manega synd geclypede, and feawa gecorene.

St. Matt. xxii. 1–14.

Đa sæde he hym eft oðer bigspel, and þus cwæð: Heofena rice ys gelic geworden þam cyninge þe macode hys suna gifta; and sende hys þeowas, and clypode þa gelaðodan to þam giftum: þa noldon hig cuman. Đa sende he eft oðre þeowas, and sæde þam gelaðodon, Nú ic gegearwode mine feorme: mine fearras and mine fugelas synd ofslegene, and ealle mine þing synd gearwe: cumað to þam giftum. Đa forgymdon hig þæt, and ferdon; sum to hys tune, sum to hys mangunge. And ða oðre namon hys þeowas, and mid teonan geswencton, and ofslogon. Đa se cyning þæt gehyrde, þa wæs he yrre, and sende hys here to, and fordyde þa man-slagan, and heora burh forbærnde. Đa cwæð he to his þeowum, Witodlice þas gyfta synd gearwe, ac ða þe gelaþode wæron ne synd wyrþe. Gað nú witodlice to wega gelætum, and clypiað to þisum giftum swa hwylce swa ge gemeton. Đa eodon ða þeowas út on þa wegas, and gegaderodon ealle þa þe hig gemetton, góde and yfele: þa wæron þa gyft-hus mid sittendum mannum gefyllede. Đa eode se cyning in, þæt he wolde geseon þa ðe þær sæton, þa geseah he þær ænne man þe næs mid gyftlicum reafe gescryd: þa cwæð he, La freond, humeta eodest þu in, and næfdest gyftlic reaf? Đa gesuwode he. And se cyning cwæð to hys þenum, Gebindað hys handa, and hys fet, and weorpað hyne on þa uttran þystro; þær byð wop and toþa gristbitung. Witodlice manega synt gelaþode, and feawa gecorene.

St. Matt. xxiv. 42–51.

Þys Godspel sceal to mæniges confessores Mæsse-dæg.

Waciað witodlice; forþam þe ge nyton on hwylcere tide eower Hlaford cuman wyle. Witað, þæt gyf se hyredes ealdor wiste on hwylcere tide se þeof toweard wære, witodlice he wolde wacian, and nolde geþafian þæt man hys hus underdulfe. And forþam beo gē gearwe; forþam ðe mannes Sunu wyle cuman on þære tide þe ge nyton. Wenst þu hwa sy getreowe and gleaw þeow, þone geset hys hlaford ofer hys hyred, þæt he hym on tide mete sylle? Eadig ys se þeow, þe hys hlaford hyne gemēt þus dondne, þonne he cymð. Soð ic eow secge, Đæt ofer eall þæt he ah he hyne geset. Gyf se yfela þeowa þencð on hys heortan, and cwyð, Min hlaford uferað hys cyme; and agynð beatan hys efen-þeowas, and yt and drincð myd druncenum; þonne cymð þæs weales hlaford on þam dæge ðe he nā ne wenð, and on þære tide þe he nat, and todælð hyne, and aset hys dæl mid liceterum; þær byð wop, and toþa gristbitung.

St. Matt. xxv. 1–13.

Þys sceal to haligra fæmnena Mæsse-dæge.

Đonne byð heofena rice gelic þam tyn fæmnum, þe ða leoht-fatu namon, and ferdon ongean þone brydguman and þa bryde. Heora fif wæron dysege, and fif gleawe. And þa fif dysegan namon leoht-fatu, and ne namon nænne ele mid hym: þa gleawan namon ele on heora fatum, mid þam leoht-fatum. Đa se bryd-guma ylde, þa

hnappedon hig ealle and slepon. Witodlice to middere nihte man hrymde, and cwæð, Nu, se bryd-guma cymð; farað him togeanes. Ða aryson ealle þa fæmnan, and glengdon heora leoht-fatu. Ða cwædon þa dysegan to þam wisum, Syllað us of eowrum ele; forþam ure leoht-fatu synd acwencte. Ða andswaredon þa gleawan, and cwædon, Nese; þy-læs þe we and ge nabbon genoh: gað to þam cypendum, and bycgað eow ele. Witodlice þa hig ferdon, and woldon bycgan, þa com se bryd-guma; and þa þe gearowe wæron, eodon in mid him to þam giftum: and seo duru wæs belocen. Ða æt nehstan comon þa oðre fæmnan and cwædon, Dryhten, Dryhten, læt ús in. Ða andswarode he heom, and cwæð, Soð ic eow secge, ne can ic eow. Witodlice waciað; forþam ðe ge nyton ne þone dæg, ne þa tide.

St. Mark ii. 14–20.

And þa he forð-eode, he geseah Leuin Alphei sittende æt his cep-setle, and he cwæð to hym: Folga mê. Ða aras he and folgode hym. And hit gewearð, þa he sæt on his hûse, þæt manega mânfulle sæton mid þam Hælende, and his leorning-cnyhtum; soðlice manega, þa ðe hym fyligdon, wæron boceras and Pharisei, and cwædon: Witodlice he ýtt mid mânfullum and synfullum, and hig cwædon to hys leorning-cnyhtum: Hwi ytt eower lareow and drincð mid mânfullum and synfullum? Ða se Hælend þys gehyrde, he sæde him: Ne beþurfon na ða halan læces, ac ða þe untrume synd: ne com ic na þæt ic clypode rihtwise, ac synfulle. And þa wæron Iohannes leorning-cnyhtas and Pharisei fæstende: and þa comon hig, and sædon hym: Hwi fæstað Iohannes

leorning-cnyhtas and Phariseorum, and þine ne fæstað? Ða cwæð se Hælend: Cweðe ge sculon þæs bryd-guman cnyhtas fæstan swa lange swa se bryd-guma mid him is? ne magon hi fæstan swa lange tíde swa hig ðone bryd-guman mid hym habbað.

St. Mark vi. 1–11.

And þa he þanon eode, he ferde on his eþel, and him folgedon hys leorning-cnyhtas. And gewordenum restedæge, he ongan on gesomnunge læran; and mænige gehyrdon, and wundredon on his láre, and cwædon: Hwanon synd þyssum ealle þas þing? and hwæt ys se wisdom þe hym geseald ys, and swylce mihta þe þurh his handa gewordene synd? Hu nys þys se smið, Marian sunu, Iacobes broðer, and Iosepes, and Iude, and Simonis? hu ne synd hys swustra her mid ús? And þa wurdon hig gedrefede. Ða cwæð se Hælend: Soðlice nys nán witega butan weorþscype, buton on his eðele, and on his mægðe, and on his húse. And he ne mihte þar ænig mægen wyrcan, buton feawa untrume, onasettum his handum, he gehælde. And he wundrode for heora ungeleafan. He þa lærende, þa castel beferde. And him twelfe to geclypode, and agan hig sendan, twam and twam; and him anweald sealde unclænra gasta; and him bebead þæt hig naht on wege ne namon, buton gyrde áne; ne codd, ne hlaf, ne feoh on heora gyrdlum: ac gesceode mid calcum; and þæt hig mid twam tunecum gescrydde næron. And he cwæð to him: Swa hwylc hús swa ge in-gað, wuniað þar, oð þæt ge útgan. And swa hwylce swa eow ne gehyrað, þonne ge þanon út-gað, ásceacað þæt dust of eowrum fotum, him on gewitnesse.

St. Mark vii. 1–15.

Þys sceal on Wodnes-dæg, on ðære ðryddan Lencten-wucan.

Ða comon to hym Pharisei, and sume boceras, cumende fram Hierusalem. And þa hig gesawon sume of his leorning-cnyhtum besmitenum handum, þæt is únþwogenum handum, etan, hig tældon hig, and cwædon: Pharisei, and ealle Iudeas, ne etað buton hig heora handa gelomlice þwean, healdende heora yldrena gesetnessa. And on stræte hig ne etað, buton hig geþwegene beon. And manega oþre synd, þe hym gesette synd, þæt ys calicea fyrmþa, and ceaca, and ár-fata and mæstlinga. And þa acsodon hine Pharisei and þa boceras: Hwi ne gað þine leorning-cnyhtas æfter ure yldrena gesetnysse, ac besmitenum handum hyra hlaf þicgað? Ða answarode he hym: Wel witegode Isaias be eow liceterum, swa hit awriten ys, Ðis folc me mid welerum weorþað; soðlice heora heorte ys feor fram me. On idel hig me weorþiað, and manna lára and bebodu lærað. Soðlice ge forlætað Godes bebod, and healdað manna laga, þweala ceaca and calica, and manega oþre þyllice þing ge doð. Ða sæde he him: Wel ge on idel dydon Godes bebod, þæt ge eower lage healdon. Moyses cwæð, Weorþa þinne fæder and þine moder; and, Se þe wyrgð his fæder and his moder, swelte se deaðe: soðlice ge cweþað, Gif hwa secgð his fæder and meder, Corbán, þæt ys on ure geþeode, gifu, gif hwylc ys of me þe fremað. And ofer þæt ge ne lætað hyne ænig þing dón his fæder oððe meder; toslitende Godes bebod, for eower stúntan lage, þe ge gesetton: and manega oðre þing þyssum gelice

ge doð. And eft þa mænegeo he him to clypode, and cwæð: Gehyrað me ealle, and ongytað: Nys nán þing of þam men, on hine gangende, þæt hine besmitan mæge; ac þa þing þe of þam men forð-gað, þa hine besmitað.

St. Mark x. 17–31.

Ðys sceal on Wodnes-dæg, on ðære seofeðan wucan ofer Pentecosten.

And þa he on wege eode, sum him to arn, and gebigedum cneowe to-foran him, cwæð, and bæd hine: La góda Lareow, hwæt do ic þæt ic ēce lif age? Ða cwæð se Hælend: Hwi segst þu me godne? nys nan mann gód, buton God ana. Canst þu þa bebodu, Ne unriht-hæm þu, Ne slyh þu, Ne stel þu, Ne sege þu lease gewitnesse, Facen ne do þu, Weorþa þinne fæder and þine modor? Ða andswarede hē: Goda Lareow, eall þis ic geheold of minre geoguþe. Se Hælend hine þa behealdende, lufode, and sæde him: An þing þe ys wana: gesyle eall þæt þu age, and syle hit þearfum; þonne hæfst þu gold-hord on heofenum; and cum, and folga me. And for þam worde he wæs geunret; and ferde gnornigende; forþam he hæfde mycele æhta. Ða cwæð se Hælend to his leorning-cnyhtum, hine beseonde: Swyðe earfoðlice on Godes rice gað þa þe feoh habbað! Ða forhtedon his leorning-cnyhtas be his wordum. Eft se Hælend him andswariende cwæð: Eala cild, swyðe earfoðlice þa ðe on heora feo getruwiað gað on Godes rice! Eaþere ys olfende to farenne þurh nǽdle þyrel, þonne se rica and se welega on Godes rice gā. Hig þæs þe ma betweox him wundredon, and cwædon: And hwa mæg beon hal? Ða beheold se Hælend hig, and cwæð;

Mid' mannum hyt ys uneaþelic, ac na mid Gode: Ealle þing mid Gode synt eaþelice. Ða ongan Petrus cweþan: Witodlice, we ealle þing forleton and folgodon þe. Ða andswarode him se Hælend: Nys nan þe hys hus forlæt, oþþe gebroþru, oþþe geswustra, oþþe fæder, oþþe moder, oþþe bearn, oþþe æceras, for me and for þam godspelle, þe hundfeald ne onfô nu on þysse tide, hus, and broþru, and swustra, and fæder, and modor, and bearn, and æceras, mid ehtnessum; and on toweardre worulde, ēce lif. Manega fyrmeste beoð ytemeste; and ytemeste, fyrmeste.

St. Mark xi. 1–10.

Þys gebyraþ feower wucon ær Myddan-wyntran.

Ða he genealæhte Hierusalem, and Bethanîa, to Oliuetes dune, he sende hys twegen leorning-cnyhtas, and cwæð to him: Faraþ to þam castelle, þe ongean înc ys, and gyt þær sona gemetaþ assan folan getigedne, ofer þæne nân man gyt ne sæt: ungetigeaþ hine, and to me gelædaþ. And gif hwa to înc hwæt cwyð, secgaþ, Dæt Dryhten hæfð his neode; and he hine sona hyder læt. And þa hig ût-ferdon, hig gemetton þone folan úte on twycinan beforan dura getigedne: þa untigdon hig hine. And sume þe þar stodon, þus sædon him: Hwæt do gyt, þone folan untigende? Ða cwædon hig: Swa se Hælend unc bead: and hi leton hig þa. Ða læddon hig þone folan to þam Hælende, and hig heora reaf on-âledon; and he on-sæt. Manega heora reaf on þone weg strehton: sume þa bogas of þam treowum heowon, and streowedon on þone weg. And þa ðe beforan eodon, and þa ðe

æfter folgodon, cwædon þus: Osanná: Sy gebletsod se þe com on Dryhtnes naman: Sy gebletsod þæt rîce þe com ures fæder Dauides: Osanná on heahnessum.

St. Mark xii. 13–17.

Ðys sceal on ðære xxiiii wucan ofer Pentecosten.

Ða sendon hig to him sume of Phariseum and Herodianum, þæt hig befengon hine on his worde. Ða comon hig, and þus mid facne cwædon: Lâreow, we witon þæt þu eart soðfæst, and þu ne recst be ænegum men: ne besceawast þu manna ansyne; ac þu Godes weg lærst on soðfæstnysse: Alyfð gafol to syllanne þam Casere, hwæþer þe we ne syllað? Ða cwæð he, and heora lotwrencas wiste: Hwi fandige ge mîn, bringað mê þone pening, þæt ic hyne geseo. Ða brohton hig hym. Ða sæde he hym: Hwæs ys þeos anlicnys, and þis gewrit? Hig cwædon: Þæs Caseres. Ða cwæð se Hælend to hym: Agyfað þam Casere þa þing þe þæs Caseres synd, and Gode þa þe Godes synd. Ða wundredon hig be þam.

St. Mark xiii. 28–37.

Leornið an bigspel be þam fic-treowe: Þonne his twig bið mearu, and leaf beoð acennede, ge witon þæt sumor ys gehende: and wite ge þonne ge þas þing geseoð, þæt he ys dura gehende. Soðlice ic eow secge, þæt þeos cneores ne gewit, ærþam ealle þas þing geweorþon. Heofen and eorðe gewitað; witodlice mine word ne gewitað. Be þam dæge and þære tide nan man nat, ne englas on heofnum, ne mannes Sunu, buton Fæder

ána. Warniað, and waciað, and gebiddað eow: ge nyton hwænne seo tid ys. Swa se man, þe ælþeodlice ferde, forlet his hus, and sealde his þeowum þone anweald gehwylces weorces, and beode þam dure-wearde þæt he wacige. Eornostlice waciað: ge nyton hwænne þæs huses hlaford cymð, ðe on æfen, þe on midre nihte, þe on hancrede, þe on mergen: þe-læs he eow slæpende gemête, þonne he færinga cymð. Soðlice ic eow secge, eallum ic hit secge, Waciað.

St. Luke i. 56–65.

Ðys gebyraþ on Mid-sumeres Mæsse-dæg.

Soðlice Marīa wunede mid hyre swylce þrý monðas, and gewende þa to hyre huse. Ða wæs gefylled Elizabethe cenning-tīd, and heo sunu cende. And hyre nehheburas and hyre cuðan þæt gehyrdon, þæt Dryhten hys mild-heortnysse mid hyre mærsode, and hy mid hyre blissodon. Ða on þam ehteoðan dæge hig comon þæt cild ymb-sniðan; and nemdon hyne hys fæder naman Zachariam. Ða andswarode hys moder: Nese soðes; ac he byð Iohannes genemned. Ða cwǽdon hig to hyre: Nis nân on þínre mægðe þyson naman genemned. Ða bycnodon hig to hys fæder, hwæt he wolde hyne genemnedne beón. Ða wrât he, gebedenum wex-brede, Iohannes ys hys nama. Ða wundredon hig ealle. Ða wearð sona hys muð and his tunge geopenod, and he spræc, Drihten bletsiende. Ða wearð ege geworden ofer eall hyra nehheburas; and ofer ealle Iudéa munt-land wǽron þas wórd gewidmærsode.

St. Luke ii. 36–50.

And Anna wæs witegestre, Fanueles dohtor, of Assêres mægðe: þeos wunede mænigne dæg, and heo lyfede mid hyre were seofen gear of hyre fæmnhâde; and heo wæs wuduwe oð.feower and hund-ehtatig geara, seo of þam temple ne gewat, dæges and nihtes þeowigende on fæstenum and on halsungum. And þeos þære tîde becumende, Dryhtne andette, and be hym spræc eallum þam þe geanbidedon Hierusalem alysednysse. And þa hig ealle þing gefyldon, æfter Dryhtnes æ, hig gehwurfon on Galileam, on heora ceastre Nazareth. Soðlice þæt cild weox, and wæs gestrangod, wîsdomes full, and Godes gyfu wæs on hym. And his magas fêrdon ælce gere to Hierusalem, on Easter-dæges freols-tîde. And þa he wæs twelf wintre, hig fôron to Hierusalem, to þam Easterlican freolse, æfter heora gewunan. And gefylledum dagum, þa hig ongeangehwurfon, belaf se Hælend on Hierusalem; and his magas þæt nyston: wendon þæt he on heora gefêre wære. Ða cômon hig ânes dæges fær, and hine sohton betweox his magas and his cuðan. Ða hig hyne ne fundon, hig gewendon to Hierusalem, hine secende. Ða æfter þrim dagum, hig fundon hine on þam temple, sittende on middan þam lareowum, hlystende and hig acsigende. Ða wundredon hig ealle þe gehyrdon be his gleawscype and his andswarum. Ða cwæð ðis moder to hym: Sunu hwi dydest þu unc þus? þin fæder and ic sarigende þe sohton. Ða cwæð he to hym: Hwæt ys þæt gyt me sohton? nyste gyt þæt me gebyrað to beonne on þam þingum þe mines Fæder synd?. Ða ne ongeaton hîg þæt wôrd þe he to hym spræc.

St. Luke vi. 27–38.

Ac ic eow secge, forþam þe ge gehyraþ, Lufiaþ eowre fynd, doþ þam tala þe eow hatedon, bletsiaþ þa ðe eow wirgeaþ, gebiddaþ for þa þe eow onhiscaþ. And þam ðe þe slyhð on þīn gewenge wend oðer ongean; and þam ðe þīn reaf nymð, ne forbeod hym na þīne tunecan. Syle ælcum þe ðe bidde; and se ðe nimð þa þing þe þīne synd, ne mynga þu hyra. And swa ge wyllaþ þæt eow men dón, doð heom gelice. And hwylc þanc ys eow, gif ge lufiaþ þa þe eow lufiaþ? soðlice synfulle lufiaþ þa ðe hig lufiaþ. And gif ge wel doð þam ðe eow wel doð, hwylc þanc ys eow? witodlice þæt doð synfulle. And gif ge lænaþ þam þe ge eft ætonfoð, hwylc þanc ys eow? soðlice synfulle synfullum lænaþ, þæt hig gelīce onfón. Ðeahhwæþre lufiaþ eowre fȳnd, and hym wel doð, and læne syllaþ, nan þing þanun eft gehyhtende; and eower med byð mycel on heofone, and ge beoð þæs Hehstan bearn: forþam þe he ys gōd ofer unþancfulle and ofer yfele. Eornostlice beoð mild-heorte, swa eower Fæder ys mild-heort. Nelle ge deman, and ge ne beoð demede: nelle ge genyðerian, and ge ne beoð genyðerode: forgyfaþ, and eow byð forgyfen: sȳllaþ, and eow byð geseald; gōd gemēt, and full, and geheapod, and oferflowende, hig syllaþ on eowerne bearm.

St. Luke xi. 1–13.

Soðlice wæs geworden, þa he wæs on sumere stowe hine gebiddende, þa ða he geswāc, him to cwæð án his leorning-cnyhta: Dryhten, lǽr ús ús gebiddan, swa Iohannes his leorning-cnyhtas lærde. Ða cwæð he to

him: Cweðað þus, þonne ge eow gebiddað, Ure Fæder, þu þe on heofene eart, Sig þin nama gehalgod. Tó-cume þin rîce. Geweorðe þin wylla on heofene, and on eorþan. Syle us to-dæg urne dæghwamlican hlâf. And forgyf us ure gyltas, swa we forgyfað ælcum þæra þe wið us agylt. And ne læd þu us on costunge; ac alýs ús fram yfele. Ða cwæð he to him: Hwylc eower hæfð sumne freond, and gæð to midre nihte to him, and cwæð to him, La freond, lân me þry hlafas; forþam mîn freond com of wêge to me, and ic næbbe hwæt ic him to-foran lecge; and he þonne him þus andswarige, Ne beo þu me gram: nu min duru ys belocen, and mine cnyhtas synd on reste mid me; ne mæg ic arîsan nû and syllan þe. Gyf he þonne þurhwunað cnuciende, ic eow secge, gyf he [ne] aryst, and him sylð þonne, forþam þe he his freond ys, þeah-hwæðere for his on-hrope he aryst, and sylð him his neode. And ic eow secge: Biddað, and eow bið seald; secað, and ge findað; cnuciað, and eow bið ontyned. Ælc þæra þe bitt onfehð; and se þe secð, he fint; and cnuciendum byð ontyned. Hwylc eower bitt his fæder hlafes, segst þu sylð he him stân? oððe gif he bitt fîsces, sylð he him næddran for fisce? oððe gif he bitt æg, segst þu ræcð he him scorpionem (þæt ys an wyrm-cynn)? Witodlice gyf ge þonne, þe synd yfele, cunnon syllan gôde sylene eowrum bearnum, swa mycele ma eower Fæder on heofone sylð Godne Gast þam ðe hine biddað.

St. Luke xiii. 18–27.

Soðlice he cwæð: Hwam ys Godes rîce gelîc? and hwam wene ic þæt hit beo gelîc? hit ys gelic senepes corne, þæt se man onfeng, and seow on his wyrtun; and

hit weox, and wearð mycel treow; and heofenes fugelas reston on his bogum. And eft he cwæð: Hwam wene ic þæt Godes rîce sig gelîc? Hit ys gelîc þam beorman, þe þæt wîf onfengc, and behydde on þam melewe þreo gemetu, oð hit wearð eall ahafen. Ða ferde he þurh ceastra and castelu to Hierusalem, and þar lærde. Ða cwæð sum man to hym: Dryhten, feawa synd þe synd gehælede. Ða cwæð he to hym: Efstað þæt ge gangon þurh þæt nearwe get: forþam ic secge eow, manega secað þæt hig in-gan, and hi ne magon. Ðonne se hyredes ealdor in-gæð, and his duru beclyst, ge standað þar úte, and þa duru cnuciað, and cweðað, Dryhten, atyn ús: þonne cwyð he to eow, Ne can ic eow; nat ic hwanon ge synd. Ðonne ongynne ge cweðan, Wé æton and druncon beforan þe, and on urum strætum þu lærdest. Ðonne segð he eow, Ne can ic hwanon ge synd; gewitað fram me ealle unriht-wyrhtan.

St. Luke xiv. 7–15.

Ða sæde he sum bigspel be þam in-gelaðedon, gymende hu hig þa fyrmestan setl gecuron; and þus cwæð: Ðonne þu byst to gyftum gelaðod, ne site þu on þam fyrmestan setle; þe-læs wenunga sum weorðfulra sig in-gelaðod fram hym, and þonne cume se ðe þe in-gelaðode, and secge þé, Rym þysum men setl; and þu þonne mid sceame nyme þæt ytemeste setl. Ac þonne þu geclypod byst, gá, and site on þam ytemestan setle; þæt se ðe þe in-gelaðode, þonne he cymð, cweðe to þe, Lá freond, site ufer: þonne byð þe weorðmynt beforan mid-sittendum. Forþam ælc þe hine úp-ahefð byð genyðerod; and se ðe hine nyðerað, se bið úp-ahafen. Ða cwæð he

to þam ðe hine inlaðode: Ðonne þu dest wiste oððe feorme, ne clypa þu þine frynd, ne þine gebroðru, ne þine cuðan, ne þine welegan nehheburas; þe-læs hig þe agen laðion, and þu hæbbe edlean. Ac þonne þu gebeorscype dō, clypa þearfan, and wanhale, and healte, and blinde: þonne byst þu eadig; forþam þe hig nabbað hwanon hig hyt þe forgyldon: soðlice hyt bið þe forgolden on rihtwisra æryste. Ða þys gehyrde sum of þam sittendum, þa cwæð he: Eadig ys se ðe hlaf yt on Godes rīce.

St. Luke xv.

Ðys Godspel sceal on ðone feorðan Sunnan-dæg ofer Pentecosten.

Soðlice him genealæhton mânfulle and synfulle, þæt hig his word gehyrdon. Ða murcnedon þa Farisei and þa boceras, and cwædon: Ðes onfehð synfulle, and mid him ytt. Ða cwæð he þis bigspel to þam: Hwylc man ys of eow þe hæfð hund sceapa, and gif he forlyst án of þam, hu ne forlæt he þonne nygon and hund-nygontig on þam westene, and gæð to þam ðe forwearð, oð he hit fint? And þonne he hit fint, he hit set on his exla geblissiende. And þonne he ham cymð, he to-somne clypað hys frynd and hys nehheburas, and cwyð, Blissiað mid me; forþam ic funde min sceap þe forwearð. Ic secge eow, þæt swa byð on heofone blis be anum synfullum þe dæd-bote deð, ma þonne ofer nygon and nygontigum rihtwisra þe dæd-bote ne beþurfon. Oððe hwylc wif hæfð tyn scyllingas, gif heo forlyst ænne scylling, hu ne onælþ heo hyre leoht-fæt, and awent hyre hus, and secð geornlice oð heo hine fint? And þonne heo hine fint,

heo clypað hyre frynd and nehhebyryna, and cwyð, Blissiað mid me; forþam ic funde minne ſcylling þe ic forleas. Ic secge eow, swa bið blis beforan Godes englum be anum synfullum þe dæd-bote deð.

Þys Godspel gebyraþ on Sæternes-dæg, on ðære oðere Lencten-wucan.

He cwæð: Soðlice sum man hæfde twegen suna. Ða cwæð se yldra to his fæder, Fæder, syle me minne dæl minre æhte þe me to gebyreð. Ða dælde he hym hys æhte. Ða, æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and ferde wræclice on feorlen rîce, and forspilde þar his æhta, lybbende on his gælsan. Ða he hig hæfde ealle amyrrede, þa wearð mycel hunger on þam rîce; and he wearð wædla. Ða ferde he and folgode ânum burh-sittendum men þæs rîces: þa sende he hine to his tune, þæt he heolde hys swyn. Ða gewilnode he his wambe gefyllan of þam bean-coddum þe ða swyn æton: and him man ne sealde. Ða beþohte he hine, and cwæð, Eala hu fela yrðlinga on mines fæder huse hlâf genohne habbað, and ic her on hungre forweorðe! Ic arîse, and ic fare to mînum fæder, and ic secge him, Eâla fæder, ic syngode on heofenas, and beforan þe, nu ic neom wyrðe þæt ic beo þin sunu nemned: do me swa ænne of þinum yrðlingum. And he aras þa, and com to his fæder. And þa gyt, þa he wæs feor his fæder, he hyne geseah, and wearð mid mild-heortnesse astyred, and agen hine ârn, and hine beclypte, and cyste hine. Ða cwæð his sunu, Fæder, ic syngode on heofen, and beforan þe, nu ic ne eom wyrðe þæt ic þin sunu beo genemned. Ða cwæð se fæder to his þeowum, Bringað raðe

þone selestan gegyrelan, and scrydað hine; and syllað him hring on his hand, and gescý to his fotum: and bringað an fætt stýric, and ofsleað; and uton etan, and gewistfullian: forþam þes min sunu wæs dead, and he ge-edcucode; he forwearð, and he ys gemet. Ða ongunnon hig gewistlæcan. Soðlice his yldra sunu wæs on æcere; and he cōm: and þa he þam huse genealæhte, he gehyrde þone sweg and þæt wered. Ða clypode he ænne þeow, and acsode hine hwæt þæt wære. Ða cwæð he, Þin broðer com, and þin fæder ofsloh án fætt cealf; forþam þe he hine halne onfeng. Ða gebealh he hine, and nolde in-gán: þa eode his fæder út, and ongan hine biddan. Ða cwæð he, his fæder andswariende, Efne, swa fela geara ic þe þeowode, and ic næfre þin bebod ne forgymde, and ne sealdest þu me næfre án ticcen, þæt ic mid minum freondum gewistfullode: ac syððan þes þin sunu com, þe hys spêde mid myltystrum amyrde, þu ofsloge him fætt cealf. Ða cwæð he, Sûnu, þu eart symle mid me, and ealle mine þing synd þīne: þe gebyrede gewistfullian and geblissian: forþam þes þin broþer wæs deâd, and he ge-edcucode; he forwearð, and he ys gemet.

St. Luke xvi. 1–9.

Þys Godspel gebyraþ on ðære teoðan wucan ofer Pentecosten.

Ða cwæð he to his leorning-cnyhtum: Sum welig man wæs, se hæfde sumne gerefan, se wearð wið hine forwreged, swylce he his gôd forspilde. Ða clypode he hine, and sæde him, Hwi gehyre ic þys be þe? agyf þine scīre; ne miht þu leng tûn-scīre bewitan. Ða cwæð

se gerefa on his geþanc, Hwæt do ic? forþam þe min hlaford mîne geref-scîre fram me nymð: ne mæg ic delfan; me sceamað þæt ic wædlige. Ic wât hwæt ic do, þæt hig me on heora hûs onfôn, þonne ic bescîred beo fram tun-scîre. Ða þa gafol-gyldan gegaderode wæron, þa sæde he þam forman, Hu mycel scealt þû minum hlaforde? Ða sæde hê, Hund sestra eles. Ða sæde he him, Nim þine feðere, and site hraðe, and writ fiftig. Ða sæde he oðrum, Hu mycel scealt þu? Ða cwæð he, Hund mittena hwætes. Ða cwæð he, Nim þine stafas, and writ hund-eahtatig. Ða herede se hlaford þære unrihtwisnesse tun-gerefan, forþam þe he gleawlice dyde: forþam þe þysse worulde bearn synd gleawran þysses leohtes bearnum on þysse cneorysse. And ic secge eow: Wyrcað eow frynd of þysse worulde-welan unrihtwisnesse; þæt hig onfon eow on ece eardung-stôwa, þonne ge geteoriað.

St. Luke xxii. 1–13.

Ðes passio gebyraþ on Wodnes-dæg, on ðære Palm-wucan.

Ða soðlice genealæhte freols-dæg azimorum, se is gecweden Eastre. And þæra sacerda ealdras and þa boceras smeadon hu hig hine forspyldon; soðlice hig ondredon him þæt folc. Ða eode Satanas on Iudam, se wæs oðre naman Scarioth, ân of þam twelfum. Ða ferde he, and spæc mid þæra sacerda ealdormannum, and duguðeealdrum, hu he hine him gesealde. And hig fægnodon, and him weddedon feoh to syllanne. And he behet; and he sohte hu he eaðelicost hine be-æftan þære mænio gesealde. Ða com se dæg azimorum, on þam hig woldon heora Eastron gewyrcan. And he sende

Petrum and Iohannem, and cwæð to him: Farað, and gearwiað us, þæt we ure Eastron gewyrcon. Ða cwædon hig: Hwar wylt tu þæt we gearwion. And he cwæð to him: Nu, þonne ge on þa ceastre gað, eow ongean yrnð an man mid wæter-buce; filiað him on þæt hus þe he in-gæð, and secgeað þam hus-hlaforde, Ure Lareow þe secgð, Hwar ys cumena hus, þar ic mine Eastron wyrce mid minum leorning-cnyhtum. And he eow betæcð mycele healle gedæfte: gegearwiað þara. Ða ferdon hig, and gemetton swa he him sæde: and hig gegearwodon Eastrun.

St. Luke xxiv. 13–32.

Þys gebyraþ on oðerne Easter-dæg.

And þa ferdon twegen of him on þæt castel þæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emaus. And hig spæcon hym betweonan, be eallum þam þe þar gewordene wæron. And þa hig spelledon and mid him smeadon, se Hælend genealæhte, and ferde mid him. Soðlice heora eagan wæron forhæfde, þæt hig hine ne gecneowun. And he cwæð to him: Hwæt synd þa spræca þe gyt reccað inc betweonan, gangende, and synd unrôte? Ða andswarode him ân, þæs nama wæs Cleophas, and cwæð: Eart þu âna forwrecen on Hierusalem, and nystest þu þa þing þe on hyre gewordene synd on þysum dagum? He sæde þa: Hwæt synd þa þing? And hig sædon: Be þam Nazareniscan Hælende, se wæs wer and witega, mihtig on spræce and on weorce beforan Gode and eallum folce: and hu hine sealdon þa heah-sacerdas and ure ealdras on deaðes genyðerunge, and ahengon hine. We hopedon þæt he to alysenne

wære Israhel; and nu ys se þrydda dæg to-dæg þæt þis wæs geworden. And eac sume wîf of ûrum us bregdon, þa wǽron ǽr leohte æt þære byrgene, and na his lichaman gemetton: hig comon, and sædon, þæt hig gesawon engla gesihðe; þa secgað hine lybban. And þa ferdon sume of ûrum to þǽre byrgene, and swa gemetton swa þa wîf sǽdon: hinę hig ne gesawon. Ða cwæð se Hælend to him: Eala dysegan, and on heortan lǽte to gelyfenne eallum þam þe witegan spæcon: hu ne gebyrede Criste þas þing þolian, and swa on his wuldor gân? And he rehte him of Moyse and of eallum haligum gewritum, þe be him awritene wæron. And hig genealæhton þam castele, þe hig to ferdon: and he dyde swylce he fyr faran wolde. And hig nyddon hine, and cwǽdon: Wúna mid unc, forþam þe hit æfen-læcð: and se dæg wæs âhyld. And he in-eode, þæt he mid him wunode. And þa he mid him sæt, he onfencg hlâf, and hine bletsode, and bræc, and him ræhte. Ða wurdon heora eagan geopenode, and hig gecneowon hine; and he gewat fram him. And hig cwǽdon him betwynan: Næs uncer heorte byrnende, þa he on wege wið unc spæc, and unc halige gewritu ontýnde?

St. John i. 19–28.

And þæt ys Iohannes gewitnes.

Ðys gebyrað on ðone Sunnan-dæg ær Myddan-wyntra.

Ða þa Iudeas sendon heora sacerdas and heora diaconas fram Ierusalem to hym, þæt hig acsodon hine, and þus cwædon: Hwæt eart þu? And he cyðde, and ne wiðsoc, and þus cwæð: Ne eom ic na Crist. And hig acsodon

hine, and þus cwædon: Eart þu Elîas? And he cwæð: Ne eom ic hit. Đa cwædon hig: Eart þu witega? And he andwyrde, and cwæð: Nîc. Hig cwædon to him: Hwæt eart þu? þæt we andwyrde bringon þam þe us to þe sendon. Hwæt segst þu be þe sylfum? Hê cwæð: Ic eom clypiendes stêfn on westene, Gerihtað Dryhtnes weg, swa se witega Isaias cwæð. And þa ðe þær ásende wæron, þa wæron of sundor-halgon. And hig acsodon hine, and cwædon to him: Hwi fullast þu, gif þu ne eart Crist, ne Elîas, ne wîtega? Iohannes him andswarode: Ic fullige on wætere: to-myddes eow stôd þe ge ne cunnon. He ys þe æfter me toweard ys, se wæs geworden beforan me; ne eom ic wyrðe þæt ic unbinde his sceo-þwang. Đas þing wæron gewordene on Bethanîa begeondan Iordanen, þær Iohannes fullode.

St. John ix. 1–12.

Đys Godspel gebyraþ on Wodnes-dæg, on Myd-fæstenes wucan.

Đa se Hælend fôr, þa geseah he ænne man þe wæs blind geboren. And his leorning-cnyhtas hyne acsedon, and cwædon: Lâreow, hwæt syngode þes, oððe his magas, þæt he wære blind geboren? Se Hælend andswarode, and cwæð: Ne syngode he, ne his magas: ac þæt Godes weorc wære geswutelod on him. Me gebyraþ to wyrcanne þæs weorc þe me sende, þa hwyle þe hyt dæg ys: nyht cymð, þonne nan man wyrcan ne mæg. Ic eom myddan-eardes leoht, þa hwyle þe ic on myddan-earde eom. Đa he þas þing sæde, þa spætte he on þa eorþan, and worhte fenn of his spatle, and smyrede mid þam fenne ofer his eagan, and cwæð to him: Gâ, and

þweh þe on Syloes mere. He fôr, and þwoh hine, and com geseonde. Witodlice hys neah-geburas, and þa ðe hine gesawon, þa he wædla wæs, cwædon: Hu nis þis se þe sæt and wædlode? Sume cwædon: He hyt is: sume cwædon: Nese, ac is him gelîc. He cwæð soðlice: Ic hyt eom. Ða cwædon hig to hym: Hu wæron þine eagan geopenede? He andswarode, and cwæð: Se man þe is genemned Hælend worhte fenn, and smyrede mine eagan, and cwæð to me, Gá to Syloes mere, and þweh þe: and ic eode, and þwoh me, and geseah. Ða cwædon hig to him: Hwar is he? Ða cwæð he: Ic nât.

St. John x. 1–21.

Ðys sceal on Tywes-dæg, on ðære Pentecostenes wucan.

Soð ic secge eow, Se þe ne gæð æt þam geate in to sceapa falde, ac styhð elles ofer, he is þeof and sceaða. Se þe in-gæð æt þam geate, he is sceapa hyrde, þæne se geat-weard læt in, and þa sceap gehyrað his stefne: and he nemð his agene sceap be naman, and læt hig út. And þonne he his agene sceap læt út, he gæð beforan him, and þa sceap him fyliað; forþam þe hig gecnawað his stefne. Ne fyliað hig uncuþum, ac fleoð fram him; forþam þe hig ne gecneowon úncuþra stefne. Ðis bigspel se Hælend him sæde: hig nyston hwæt he spræc to him. Eft se Hælend cwæð to him: Soð ic eow secge: Ic eom sceapa geat. Ealle þa ðe comon wæron þeofas and sceaðan; ac þa sceap hig ne gehyrdon. Ic eom geat: swa hwylc swa þurh me gæð, byð hal, and gæð in and út, and finț læse. Þeof ne cymð, buton þæt he stele, and slea, and fordô: ic com to þam þæt hig habbon lîf, and habbon genoh.

Ðys sceal on Sunnan-dæg, feowertyne nyht uppan Eastron.

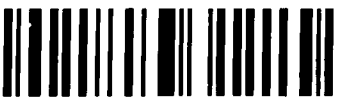
Ic eom gód hýrde: gód hýrde sylð his lif for his sceapum. Se hýra, se ðe nis hýrde and se þe nah þa sceap, þonne he þone wulf gesyhð, þonne flyhð he, and forlæt þa sceap: and se wulf nimð, and todrifð þa sceap. Se hýra flyhð, forþam þe he bið ahýrod, and hym ne gebyrað to þam sceapum. Ic eom gód hýrde, and ic gecnawe mine sceap, and hig gecnawað me. Swa min Fæder can me, ic can minne Fæder; and ic sylle min agen lif for minum sceapum. And ic hæbbe oðre sceap, þa ne synt of þisse heorde; and hyt gebyrað þæt ic læde þa, and hig gehyrað mine stefne; and hyt byð an heord, and an hyrde. Forþam Fæder me lufað, forþam þe ic sylle mîne sawle, and hig eft nime. Ne nimð hig nan man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald mîne sawle to alætanne, and ic hæbbe anweald hig eft to nimanne. Þis bebod ic nam æt minum Fæder. Eft wæs ungeþwærnes geworden betweox þam Iudeum, for þysum spræcum. Manega heora cwædon, Deofol ys on hym, and he wêt; hwi hlyste ge hym? Sume cwædon, Ne synd na þys wodes mannes word. Cwyst þu mæg wód man blindra manna eagan ontynan?

St. John xi. 1–16.

Ðys sceal on Fryge-dæg, on Myd-fæstenes wucan.

Witodlice sum seoc man wæs genemned Lazarus, of Bethanîa, of Marian ceastre, and of Marthan hys swustra. Hyt wæs seó María þe smyrede Dryhten mid þære sealfe, and drigde his fet mid hyre loccum. Lazarus hyre

broðer wæs geyflod. Hys swustra sendon to hym, and cwædon: Dryhten, nu ys seoc se þe þu lufast. Ða se Hælend þæt gehyrde, þa cwæð he to him: Nys þeos untrumnys na for deaðe, ac for Godes wuldre; þæt Godes Sunu sig gewuldrod þurh hyne. Soðlice se Hælend lufode Marthan and hyre swustor Marían, and Lazarum heora broðer. Witodlice he wæs twegen dagas on þære sylfan stowe, þa he gehyrde þæt he seoc wæs. Æfter þyssum he cwæð to hys leorning-cnyhtum: Uton faran eft to Iudea-lande. Hys leorning-cnyhtas cwædon to hym: Láreow, nu þa Iudeas sohton þe, þæt hig woldon þe hænan; and wylt þu eft faran þyder? Se Hælend hym andswarode, and cwæð: Hu ne synd twelf tida þæs dæges? Gif hwa gæð on dæg, ne ætspyrnð he, forþam he gesyhð þyses middan-eardes leoht. Gif he gæð on niht, he ætspyrnð, forþam þe þæt leoht nys on hyre. Þas þing he cwæð: and syððan he cwæð to him: Lazarus ure freond slæpð; ac ic wylle gán, and awreccan hyne of slæpe. His leorning-cnyhtas cwædon: Dryhten, gif he slæpð, he byð hal. Se Hælend hit cwæð be his deaðe: hig wendon soðlice þæt he hyt sæde be swefnes slæpe. Ða cwæð se Hælend openlice to him: Lazarus ys dead; and ic eom bliðe for eowrum þingum, þæt ge gelýfon, forþam ic næs þara: ac uton gán to him. Ða cwæð Thomas to hys geferum: Uton gan, and sweltan mid him.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